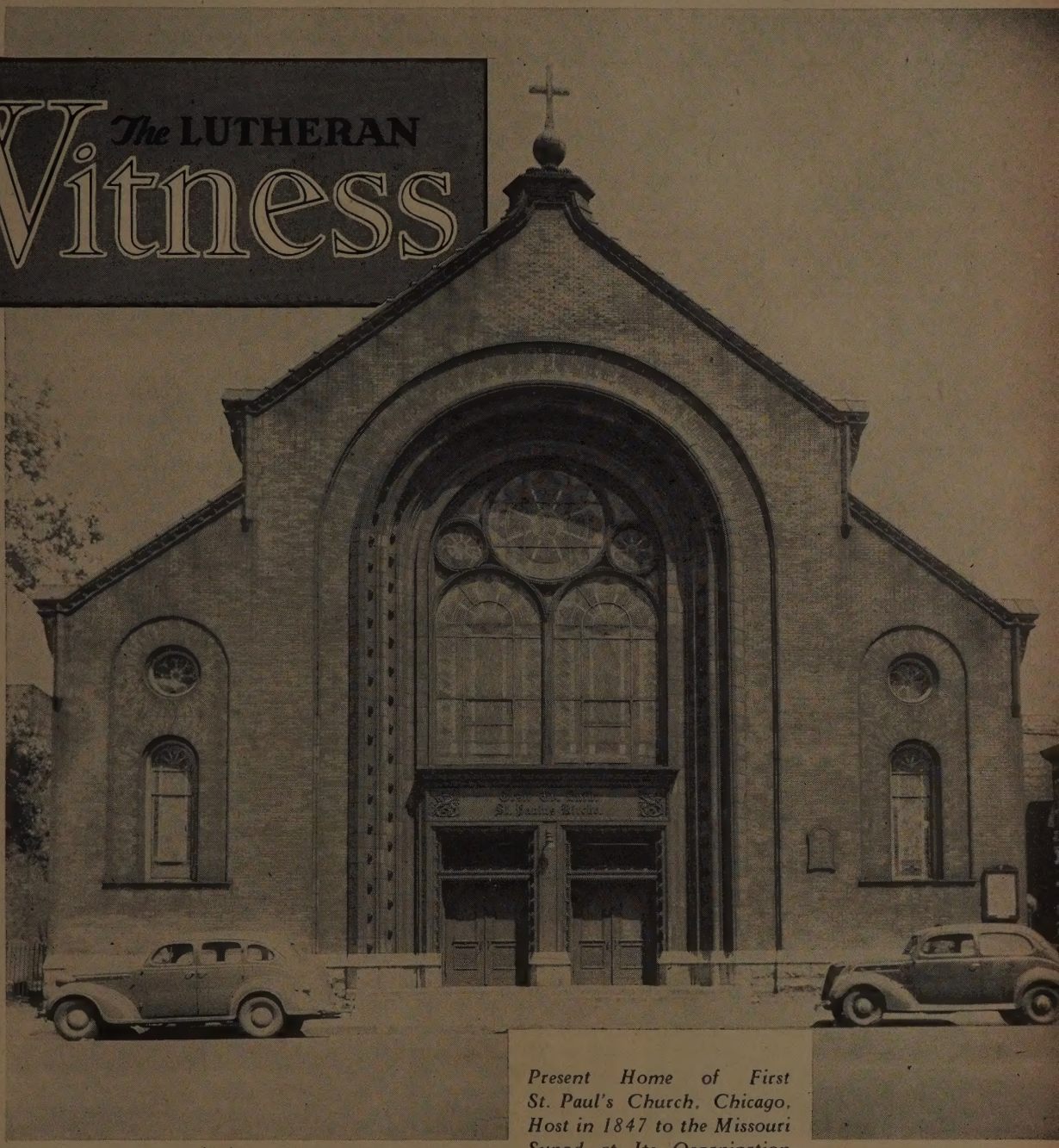
ST. LOUIS, MISSOURI June 17, 1947 VOLUME LXVI - No. 12

# The LUTHERAN Witness

1847
1947



*Present Home of First St. Paul's Church, Chicago. Host in 1847 to the Missouri Synod at Its Organization Meeting*

*Oregon and Washington District Edition -- Published in Two Parts -- Part I*

**The Detroit Lutheran High School** is graduating its first class this June. Seventy-one students will receive their diplomas.

**First St. Paul's Church, Chicago,** occupies a location at 1301 N. La Salle St. Its pastor is the Rev. L. Grother. It has a communicant membership of 515 (1945). See frontispiece.

**All five radio stations** of Pittsburgh, Pa., granted free time to our pastors to publicize Synod's Centennial. Pastors who broadcast from one of these stations were Ernst F. Brand, F. E. Schumann, Edwin H. Kringel, W. A. Gerdes, and Erwin G. Tieman.

**The American Lutheran Church** has joined the World Council of Churches. Other Lutheran bodies already holding membership in this organization are the United Lutheran Church in America, the Danish Ev. Lutheran Church, and the Augustana Synod.

**Miss Dorothy Meier,** a graduate of our Lutheran School for the Deaf, Detroit, Mich., was the winner of an essay contest sponsored by the American Legion Auxiliary of Olathe, Kans. Miss Meier is a student at the Kansas School for the Deaf, where she also assists our missionary, the Rev. A. E. Ferber, in his work by instructing primary Bible classes.

**Centennial Sunday at Muskogee, Okla.**

Hope Lutheran Church had its beginning as a vacation Bible school started by the late Rev. L. Theimer of First Lutheran Church. On April 27 the group shown in the picture was received into membership by the Rev. K. E. Lutze

**Mr. Walter Schreiber** for over five years has attended church services at St. John the Divine, Chicago, Ill., guided by his Seeing Eye dog "Doc." "Doc's" behavior in church has been perfect. He even leads his master to the Communion rail. Mr. Schreiber must make use of two carlines to reach the church, but has no difficulty in making the trip with the help of his guide. How "Doc" came into Mr. Schreiber's possession is a story with a missionary flavor. The Rev. Traugott Thieme, institutional missionary of Cook County, saw Mr. Schreiber at Cook County Hospital, communicated with his pastor,

**Mr. Walter Schreiber Leaving Church**

and together with the ladies of St. John the Divine worked out a plan whereby "Doc" was obtained and Mr. Schreiber was specially trained to use "Doc" and care for him.

**Dr. John J. Grebe,** member of St. John Lutheran Church, Midland, Mich., recently received the John Wesley Hyatt Award for his outstanding work in connection with the production of styrene, needed during the war in the manufacture of synthetic rubber and plastics. Charles F. Kettering, vice-president of General Motors Co., presented the award, which includes a gold medal and $1,000. Dr. Grebe is the author of numerous scientific articles and holds membership in many scientific societies of America and abroad.

**St. Louisans Visiting Site of Synod's Founding**

Grades 5—8 of St. John's School, St. Louis, under the guidance of their principal, A. H. Stellhorn, April 17 visited the site of St. Paul's Church in Chicago at La Salle and Ohio

**The Rev. R. C. Rein,** pastor of Redeemer Church in Flint, Mich., has accepted the call extended to him as the third member of the office staff of the Michigan District's Board of Christian Education. Pastor Rein is to serve particularly in the field of part-time religious agencies.

**Mount Calvary Ev. Lutheran Church,** West View, Pa., the Rev. E. G. Tieman, pastor, recently received a check for ten dollars toward the Centennial Thankoffering from a member of another church group. The donor remarked: "I believe that your church can put this offering to better use than my own church."

**The American Lutheran Publicity Bureau,** 1819 Broadway, New York, N. Y., has available a special philatelic cover commemorating the one hundredth anniversary of the Ev. Lutheran Synod of Missouri, Ohio, and Other States. The left half of the front of the envelope shows the "log cabin college" in Perry County, Mo., with a brief account of the founding of the Missouri Synod. A reproduction of the Centennial poster stamp appears on the flap. Interested parties may obtain copies of the envelope by sending 10 cents in stamps with their name and address.

**Wollaston Lutheran Church,** Wollaston, Mass., has opened a kindergarten, with an enrollment of fifty pupils. Originally the congregation had expected to open one in September, 1947, as the first unit of a parochial school. However, a few weeks ago there was an opportunity to purchase a kindergarten across the street from the church at a cost of $12,000, including the property and business. This is now operating without cost to the church and at a fair profit, which is being set aside as a special fund for the parochial school which is to grow out of it. Not one of the fifty pupils between the ages of three and five attending is from the church. G. V. S.

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THE LUTHERAN Witness

Volume LXVI
No. 12

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# *Editorial*

## The Lord Our Refuge and Strength

The Collect for the Fourth Sunday after Trinity comes to us from the Leonine Sacramentary. Leo the Great was Roman Bishop in the middle of the fifth century. It was a time of trouble and confusion. The old order was passing. Men were much concerned about the future, which, as in our own day, seemed uncertain and insecure. In the Collect we pray for a peaceable ordering of the world by God's governance. The Christian knows that God's hand is at the controls. Therefore he is not afraid. In the midst of trouble he can say (Introit): "The Lord is my Light and my Salvation, whom shall I fear?" and in the Gradual he can pray: "Be Thou a Refuge of the oppressed." In the Epistle, St. Paul counts the sufferings of this life as not worthy to be compared with the glory ahead. In the Gospel we are told how to walk in this troubled world. We should be merciful, forgiving, charitable, patient, etc. And the Collect adds one more thought, namely, "joyful service" of God. We pray for quietness, a restoration of order in the world, so that the work of the Church may go onward.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance that the Church may joyfully serve Thee in all quietness; through Jesus Christ our Lord. Amen.

W. G. P.

## A Meeting "for to Consider"

That is what our synodical meeting in July is to be. That is what the Bible reports of the Apostles and first elders of the Christian Church at Jerusalem, Acts 15:6. In the very first Christian Church there were decided differences of opinion on some matters. In order to bring about a better understanding, they did not begin to write against each other, denounce each other, and call each other names, but they came together "for to consider of this matter."

We know how differences of attitude and opinions are sometimes settled: they are settled by a fight, where one or more may not only be wounded but even meet with death, and if it involves whole nations, there may be wars which cost billions in money and even that which is worth more than all money, the loss of life and property. The Christian way of settling differences, the way which was followed by the early Christians, was to come together and talk things over and try to arrive at some understanding. That is what the Missouri Synod is going to do at its next meeting. Also in the Missouri Synod there is not only an enormous amount of business of one kind and another to be considered, but there are very decided differences of opinion on some matters, which some may consider even more serious than those which brought the disciples together at Jerusalem. But it ought not discourage us. We certainly know how to deal with these matters.

In the first place, everyone who loves the Church and the work of the Church should pray for God's blessing, guidance, and help. Let every member of Synod pray "hosanna" for our meeting, and then let us rejoice that so many are willing to talk things over with us. The intention of all is that God's name may be glorified, His kingdom come, and His will be done. In order that all this may be accomplished, God has expressly told us: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4:29-32. The same Lord has also told us: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves," Phil. 2:3. If this advice is followed, the outcome will be pleasing to God and abound in blessings not only for our Synod, but for all Christians.

S.

## The Right of Private Judgment

By the right of private judgment we mean the right of the Christian to decide questions of faith and morals for himself, judging all that he is being taught by comparing it with the teachings of Holy Writ. Quoting a paragraph from Dr. Th. Engelder's article "The Right and Wrong of Private Judgment" in the *Concordia Theological Monthly* of 1944:

"The right to judge, and pronounce on, matters of doctrine belongs to each and every Christian, so much so that he is doing an accursed thing who impairs this right by a hair's breadth" (Luther, XIX:241—344; concerning *The Babylonian Captivity of the Church*). God says that. He said to the Christians: "Prove all things; hold fast that which is good" (1 Thess. 5:21); no man may do the testing for you. God approved of the instructions which Paul gave: "Judge ye what I say" (1 Cor. 10:15). When the Apostle said: "Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world" (1 John 4:1), God impressed upon the Christians the need to examine carefully and thoroughly every religious teaching that comes to them. When Christ tells them to "beware of false prophets" (Matt. 7:15), He authorizes them to sit in judgment on the teachers of religion.

It is a strange tendency observable among church leaders, officials, theologians, that they seek to exercise power. In the Roman Church this is a prominent trait. It has long been characterized by the love of power — spiritual, political, economic. Its popes and councils presume to tell the Christian what to believe, how to interpret Scripture, how to live, whom to acknowledge as ruler, and with

whom to do business. When St. Paul refers to the mystery of iniquity already working in his age (2 Thess. 2:7), he, no doubt, has in mind the efforts of ecclesiastics to exercise authority over the thoughts and actions of believing Christians.

The ever-present danger of ecclesiasticism eager for power was recognized by the founders of our Synod when they wrote its constitution. The leading theologian, Dr. C. F. W. Walther, in the second convention of the Missouri Synod went to great lengths in vindicating the right of private judgment to every believer and to disavow any intention of the Synod or its officials, editors, or theologians to prescribe anything that the individual Christian or the congregation should do. Even so, there was great reluctance on the part of the congregations to accept the synodical form of government. Both pastors and people were afraid of losing their right of individual judgment, guided only by the Word of God.

In asserting the right of private judgment, which involves the right of every congregation to order its own affairs, we are simply pronouncing a fundamental tenet of Protestantism. It is the essential Lutheran position. Referring to Matt. 7:15, Luther writes:

Christ gave to the people not only the right, but also the command to judge. So this one passage suffices against the verdict of all popes, all fathers, all councils, all schools, that ascribe the right to judge and determine only to the bishops and priests and have robbed the people, that is, the Church, the queen, of it in a most ungodly and sacrilegious manner. . . . When Christ says John 10:27, 5: "My sheep hear My voice. A stranger they will not follow, but will flee from him," does He not make the sheep judges, conferring the right to judge on the hearers? . . . 1 Thess. 5:21. . . . And again, 1 Cor. 2:15: "He that is spiritual judgeth all things." But every Christian is spiritual through the Spirit of Christ (1 Cor. 3:21, 22). "All things are yours," Paul says, "whether Paul or Apollos or Cephas," that means: You have the right to judge concerning all words and deeds. . . . No man can gainsay this: the right and power to judge and decide concerning doctrine lies with us, not with the councils, popes, fathers, teachers."

Nor with synodical officials or theologians. Or editors.

Luther wrote an entire essay on the subject "The Right and Power of a Christian Congregation to Judge All Teaching." As translated by Dr. Engelder, a notable passage in this treatise reads as follows:

Christ takes from the bishops, theologians, and councils both the right and the power to judge doctrine and confers them upon all men and upon all Christians in particular. . . . Here (John 10) you see plainly who has the right to judge teaching. Bishops, pope, theologians, and anyone else have the power to teach; but the sheep are to judge whether what they teach is the voice of Christ or the voice of strangers. . . . Our fourth passage is again a saying of Christ's, in Matthew 24: "Take heed that no man deceive you." But what need is there of adducing further passages? All the warnings of St. Paul in Romans 16, 1 Corinthians 10, Galatians 2, 4, and 5, Colossians 2, and everywhere else, as well as all the sayings of all the Prophets in which they teach that doctrines of men are to be rejected, these altogether . . . assign this right and power to judge any teachings to the hearers, with urgent commands and on pain of losing their souls. That means that the hearers not only have the power and the right to judge all preaching, but are obligated to judge it under penalty of forfeiting the favor of Divine Majesty.

Finally, we note that the passage "Obey them that have the rule over you and submit yourselves" (Heb. 13:17) by no means is intended as giving the "guides" or teachers the right to demand obedience by virtue of their office. In his Dogmatics Notes Dr. Engelder warns against this misuse of the passage. Only when he speaks God's Word has the minister the right to demand obedience — as everyone has whenever he speaks the Word of God. G.

## The Adult Class

Some of our congregations have large adult Bible classes; others have small classes or none at all. Since our Lutheran Church prides itself on being by the grace of God the Bible Church, it seems strange that the adult members of our churches are not easily persuaded to attend the Bible class. The Bible is in a number of respects a most wonderful book, especially because it is the inspired Word of God. While our church members know the doctrines which are necessary to salvation, the fact remains that few have acquired a deeper insight into these doctrines. Much that has been learned has been forgotten, and some portions of Scripture are not known at all. Especially is the Old Testament not well known, neither its chronology nor its wonderful contents. While the New Testament presents certain facts, as, for instance, those of creation and sin, the Old Testament gives us valuable details concerning these facts. While the New Testament gives us Christian ethics, that is, the principles to be observed in leading a Christian life, the Old Testament shows us in detail how these have worked out in the life of the individual, the family, a larger group, or an entire nation. Why is it that our people are not more willing to dig down into the Scriptures and find more of its inexhaustible treasures, and in that way not only get more out of their own Christianity but also be able to give a better account of their religion, be better fortified to resist the many temptations to which they are exposed, and thus to lead a better and happier life? One reason, the writer believes, is that too many consider the instructions which they have had in day school, in Sunday school, and in being prepared for confirmation sufficient. They do not know that all that has been but elementary, a good foundation on which they are to build. Even the Sunday sermon does not and cannot supply all that is still missing. The Bible class also presents an opportunity for the asking of questions and the discussion of religious matters that are vital and concerning which people ought to be better informed.

When our Christians are willing to grow in grace and in the knowledge of their Lord and Savior, Jesus Christ, that is also a way in which in this Centennial year they can show that they are thankful to the Lord for having preserved His Word to them in its truth and purity.

J. H. C. F.

## Collaboration in Externals

The topic suggests itself by a note which we find in the *Minaret*, published by the Society for the Promotion of Mohammedan Missions under the editorship of Dr. H. Nau. Under the heading "Hartford Meeting" we find the following paragraph in the issue of March, 1947.

A mutual desire for increased missionary activity by the Christian Church in Moslem lands brought about a meeting of four members of the society's Executive Committee and the following: Dr. Glora Wysner of the Foreign Missions Conference, Dr. Albright of the International Missionary Council, Dr. Edwin E. Calverley of the Hartford Seminary Foundation, and Rev. E. F. F. Bishop of the Newman School of Missions in Jerusalem. The meeting was held on February 10 at the School of Missions of the Hartford Seminary Foundation, Hartford, Conn. Your society's representatives were most cordially welcomed and shown unexpected courtesies. In addition, the discussion did much to clarify the situation regarding the best possible fields for our Lutheran Church's venture into Moslem mission work. We are convinced more firmly than ever that our Church dares no longer to ignore the crying need for our Gospel in Moslem lands.

That our advocates for the inauguration of missionary work among the Mohammedans seek counsel where the voice of experience may be heard to us looks simply like common sense, and the fact that among the people consulted

there are men who widely differ from us in doctrinal matters was very properly not considered a reason for attending the meeting at Hartford. Yet there are interpretations of "unionism" abroad which condemn as a denial of the faith all such co-operation in the externals of church work. And, strange enough, there are those who would tolerate consultation with Reformed churchmen and Modernists but would condemn as unionism, "rank unionism," any arrangement by which we enter into external collaboration with other Lutherans in the field of publicity, social work, church work among our enlisted men and among the prisoners of war. G.

## Converts from Rome

Several Catholic periodicals have called attention to the large number of Protestants who are entering the Roman Catholic Church. The *Christian Century* counters by quoting *The Lutheran,* which points out that during 1945 the Lutheran Missouri Synod alone received 1,280 converts from Roman Catholicism. The Missouri Synod claims less than 3 per cent of all confessing Protestant church members in this country. If the other Protestant church bodies received proportionately about the same number, Protestants would have gained in round numbers nearly 50,000 converts from Romanism during 1945. The *Christian Century,* however, states: "That assumes that no other Protestant Church is more attractive to Catholics than is this rigorous fundamentalist body." The editor therefore comes to the conclusion that more than 50,000 Catholics turn Protestant in one year.

Another thing to be remembered in this connection is the fact that very, very few Protestant clergymen enter the Roman Church, whereas there is a constant falling away of Roman priests. True, many also leave the Roman fold and become skeptics or atheists, but quite a number also become active members of an evangelical church. We have any number of books written by those who have left Romanism in which they tell their reasons for leaving the Catholic Church. This writer himself has received no small number of converts from Rome, who became faithful Lutheran members and active workers in the kingdom of Christ.

In addition to this, we dare not forget that in order to win over some Protestants all manner of concessions are made to them. The Paulist Fathers are the ones who are especially active in this work of winning converts for Rome. They find, however, that this is a dangerous business, for one of their most devout fathers listened to so many Protestant arguments that he finally himself became a Protestant minister.

Again, if the truth were known, converts from Protestantism give the Roman priests no end of trouble. They ask too many embarrassing questions, and some, like the Baroness Von Zedtwitz, finally return again to the Protestant Church and denounce Romanism. S.

## The Confession of a Philosopher

Lately the *St. Louis Post-Dispatch* published the following confession of a philosopher: "I studied Plato, Marcus Aurelius, Hume, Spinoza, Hegel, Kant, and Darwin. . . . Philosophers, I discovered, were poor writers and used from 50 to 100 words for many thoughts that in my opinion could have been better expressed in ten. And so I left philosophers pretty much alone." After making this statement, he continues by making this confession: "No book will tell you exactly why we are on this earth and what our relative importance is to the whole scheme of the universe." Now note that we are not accusing these philosophers of being ignorant. They themselves confess it. Instead of using one hundred words, I shall in a few words tell you what a philosopher knows of the purpose of creation. It is this: "We are here because we are here."

However, while these philosophers confess their ignorance, they at the same time make the mistake of denying that we Christians know more. We Christians have God's Word, and the Word tells us that we have not made ourselves, we have not been evolved by some strange, inexplicable power. God, our heavenly Father, has created us and placed us on this earth. We are a part of this universe, which declares the glory of God. We also learn from God's Word that Satan and sin have destroyed us, Hos. 13:9. Moreover, God tells us that God so loved the world, this ruined world of spiritually dead men and women, that He gave His only-begotten Son, and this Son of God, Jesus Christ, has raised us Christians from spiritual death to spiritual life. He is now leading us through the battles of earth to final victory and triumph in heaven.

Yes, there is a Book which teaches these wonderful truths which no other book teaches, that is, the Bible. And of that Bible we Christians confess: "Thy Word is a Lamp unto my feet, and a Light unto my path," Ps. 119:105. That is the reason why every Christian knows more, much more, than the most educated unbelieving philosopher. S.

## Decentralism

Under the program for a "decentralized society" a number of organizations have been founded in this country and abroad. The movement is gradually acquiring a literature and believes that decentralization is the answer to many ills of society. An article was contributed to a recent issue of the *Christian Century* by one of the sponsors. It seems to us that the following opening paragraphs express views held by the Missouri Synod from its beginning and therefore worth repeating in this Centennial year.* Under "The Decentralist Answer" we read:

> Centralization is that method of organizing power which concentrates control of human activities in the hands of fewer and fewer individuals. This trend is predominant today. It is justified, generally speaking, on the grounds of efficiency. Modern technology and modern industry, argue the centralizers, demand mass production, specialization and concentration of control and finance. Huge industry and large combines demand large and powerful government units to direct them.
>
> Decentralization is the exact opposite of all this, but it is not merely a negation. It is a positive philosophy which puts the individual person above any institution. It seeks to preserve and to widen his capacity for choice.

Sometimes our people speak with pride of the organizational setup of the Missouri Synod. We fully agree that it is admirably organized. We also believe that it has been kept so because of the constant wariness with which our people contemplate every sign of greater centralization.

We are not going to pass judgment on the political view expressed in the contribution to the *Christian Century.* But it is quite certain that an evangelical Christian body has only to fear "powerful units" directing the work of the Church. Four generations of "Missourians" have been satisfied to lag a bit here and there in efficiency in order that the freedom of the congregations and the responsibility of our official boards to Synod *directly* may be maintained. And the experience of other church bodies does not encourage any radical departures from our present setup. G.

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* Also the current (May) issue of the *Reader's Digest* contains an article in which Mr. David E. Lilienthal discusses the evils of centralization.

# The Bible Answers Our Questions

**By MARTIN S. SOMMER**

In the quiz programs which we hear over the radio there are often questions which are to be answered from the Bible. Moreover, we have seen books which contain hundreds of questions which may be answered from the Bible only. Many of these questions have little or no direct bearing upon the important affairs of mankind. But none of us should lose sight of the fact that the most important questions which we may ask are answered by the Bible, and by the Bible only. Here are some of the questions for which there is no true answer except that of the Bible:

What is the origin of this earth with its great variety of creatures?

Will this earth be destroyed?

If so, how and when?

What is the purpose of our life upon this earth?

How may man be delivered from the miseries which afflict him?

True, anyone may guess at some answer to these questions. Many even propose answers with considerable earnestness and self-confidence, but the Bible, and the Bible alone, gives us the true answers to all these questions. Whoever does not accept the answers of the Bible, has no answers. If these skeptics are honest, they say: "We are here because we are here."

How rich are we Christians in having in the Bible God's own answers to our most important questions!

But these are not the only questions which are answered in the Bible. That holy Book of God's own Word gives us true and authoritative answers to any number of other questions. It tells us that for the health of our bodies we do not only need material things, but spiritual blessings are likewise required. Ignorance of this one truth has cursed thousands with bodily ills and suffering. The Bible answers any number of questions which young men and women ask concerning sex and marriage. Sad to say, so many fail to learn what the Bible teaches on this subject and must suffer the consequences of their carelessness and ignorance. The Bible answers our questions concerning the rearing of children in order that we may have and enjoy the filial service and attachment of our sons and daughters.

But where would I find space and time to tell of all the valuable information which the Bible gives us? What if I were to tell of all the Bible teaches of the good and evil spirits? Even in what often seem trivial things the Bible gives us information which proves of great value not only for the life to come, but also for this life here upon earth. Remember, we cannot learn all things by experience; indeed, some experiences are fatal. It is a true saying, "Experience is a very expensive teacher, but fools will learn from no other." The best of all teachers is God Himself. He invites you, "Learn of Me!" Do just that — take up the study of the Bible. Ask God: "Open Thou mine eyes that I may behold wondrous things out of Thy Law," and you will discover with joy and surprise that such "godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." Millions have discovered that. God will not deny this triumph to you.

# The Three Doctors

**A Modern Parable by M. L. HART, Monarch, Wyo.**

(Mr. M. L. Hart is a man who in his early forties joined our Lutheran Church at Sheridan, Wyo., and is by profession a railroader. He read this paper recently to the Men's Club at Sheridan. In a letter addressed to the editors he writes: "I know now that the Lutheran Church is the way I sought all my life. The various embellishments of men, distortion of the Scriptures to better fit human reason, the ignoring of passages, and the overemphasis on others were always a source of discomfort to me, and I got almost to the point of wondering if any Church ever tried to take the Scriptures in their entirety, neither adding nor taking away." He found the answer in the Lutheran Church.)

A man became ill and sought relief by calling upon a doctor. This particular doctor was a little timid, a little lazy, and maybe just a little indifferent. At any rate, he was afraid to do his duty toward his patients for fear of hurting them or driving them away. Down in his heart he knew he could cure this man by injecting a drug deep into the muscles, but sometimes such treatment had frightened patients or had made them angry because it had hurt. So this timid doctor resorted to more gentle methods. He prescribed a bottle of sweetened medicine, very mild in its action, and sent the suffering fellow on his way, after giving him the impression that there need be no regularity about taking it — just keep it handy and take some when and if he happened to want it.

The patient, however, was not helped much by this method of treatment; so his next port of call was the office of a very famous and well-known doctor, whose offices were a veritable labyrinth of deep-carpeted rooms, all hung with rich silken draperies, decorated with gold leaf, elaborate furniture and a score of attendants dressed as richly as the furnishings. It was a considerable project to get to see the doctor, as he was in the very last of a succession of rooms. As the sick man went from room to room, he was interviewed by various orderlies, X-rayed, bathed, perfumed, examined from this angle and that; but at long last he was ushered into the great man's presence. The famed specialist knew exactly what the sick man needed — really it would be a simple matter to inject a drug deep into the muscles, and his improvement would be immediate. However, such a simple treatment would be out of keeping with the reputation of the doctor. Instead the medic summoned a staff of pharmacists and gave them a long list of medical ingredients, one of which was the particular drug he knew would bring about a cure, and the others were added for no particular reason. Some of them were quite harmless but entirely unnecessary. Their names sounded mysterious and impressive to the patient, who listened to the orders with mixed feelings of promise and dismay.

After considerable, though impressive, delay the pharmacists returned, bearing beakers of variously colored liquids on silver trays. They set them down on small chromium tables, bowed low, and departed. Then came six stiffly starched nurses, who took the patient to a great table and stretched him out, strapping his hands and feet tightly to it. When they too had bowed out, four more nurses and four interns appeared on the scene. They took their places around the table and looked expectantly toward the door, which opened presently, and the great doctor himself stepped in. He was dressed in a surgical gown made of white parachute silk, tied with cords of gold nylon. He snapped orders to the interns and nurses, who made a great ceremony of baring the arm of the patient, swabbing a small section of it with eleven different kinds and colors of liquid. At last one of the interns said very slowly and with great pomposity: "Sir, the patient is prepared."

The doctor stepped up closer and took the syringe from a tray handed him by a nurse and, uttering some phrases the patient recognized as in a foreign and unknown language, plunged the needle into his arm and, after removing it, bowed and departed. Instantly a group of six other interns came into the room, bandaged the arm, felt the pulse, took the temperature, blood pressure, photographed the patient, cut his hair, and shined his shoes. Two orderlies in uniform escorted the bewildered sufferer out into the street and, after relieving him of all his ready money and accepting a note for most of his future earnings, sent him on his way.

But for some reason, impressive and ceremonious though the treatment was, the poor fellow didn't feel much better. The mysterious hocus-pocus failed to accomplish much in the way of a genuine cure. The patient doubtless obtained some benefit, but was so confused by the folderol of the doctor's methods that he was far from satisfied.

So some time later the now discouraged sick man dragged himself to a third doctor.

Entering the reception room, he found it clean and attractive, well furnished, and comfortable, but not extravagant. A very businesslike girl at the desk bade him enter the doctor's private office, which was likewise well equipped with everything a good doctor could need, but all very plain and efficient. The doctor looked him over, asked many questions, and then, without further to-do, rolled up the patient's sleeve and injected a single shot of medicine. He explained that there was a single drug in the syringe, a drug developed and intended for just such ailments. It hurt, of course, but the simple sincerity of the treatment gave the sufferer much confidence in the therapy, and when the doctor discharged him, he went out with his head up and feeling fine.

How like the man in this story is the one who gropes among the various churches, seeking the faith that will restore his spiritual health! The vacillating, timid-soul churches who fear to step on the toes of the spiritually ill people who call upon them; the mock sincerity of the overdressed and pompous type of church — both are so far afield! Only the "miracle drug," a simple injection of the knowledge of Christ's redeeming work is needed. It can be administered through a course of instruction by any true pastor of the Lutheran faith, and one with an ailing soul need only present himself with humility and great earnestness, hear the simple and straightforward story of redemption through Jesus Christ as it is recorded in the Scriptures, and he will recover. He needs it all, and he needs nothing else.

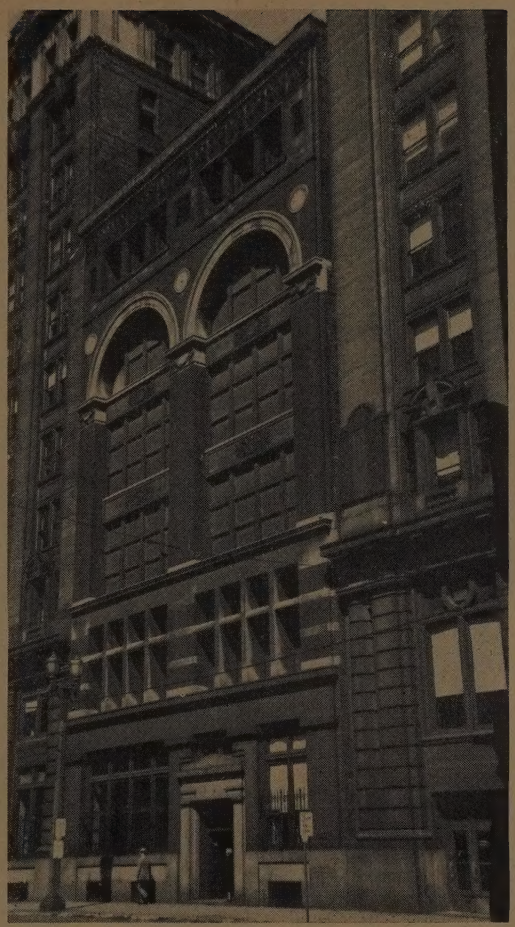
## Pathways

Come walk with me into the woodland
Along this winding path. Behold
How God has painted field and forest
With sunset splendor — burning gold.
The bronze and crimson of the maples,
Aflame in sunset's waning ray,
And blazing bittersweet and sumac
Add glory to the parting day.

Along this pathway, hear the cadence
Of singing waters, as they flow,
And hear the music of God's organ
In treetops playing soft and low:
"The glory of this field and woodland
Will pass away. Cold winds will blow,
And flowers that now fringe the pathway
Will rest beneath a shroud of snow."

And thus all earthly pomp and splendor
Will pass away. The king's domain
And princely pageantry and power
Will pass away. None will remain. —
My life is but a path; it leads me
Into eternity. And there,
Not like the autumn's transient glory,
Heaven's timeless glory I shall share.

St. Louis JOHN M. RUNGE



## Synodical Office Building

The picture on this page shows the building in the central business district of St. Louis which will hereafter be headquarters for the Missouri Synod. Treasurer Walter Schlueter, who served on the committee which negotiated the deal, informs us that the building, located at 212 North Broadway, covers a space of 52 feet by 130 feet, has six floors and basement, and is fireproof. The consideration was $125,000. The building must be completely refitted (plumbing, decorating, heating, ventilating, lighting, and soundproofing). It will not be ready to move into this year.

Mr. Th. Eckhart quotes an architect to the effect that a new building of size and type that we have here at today's price would cost $600,000.

## Convention of the Ev. Lutheran Church of Australia

Our sister synod in Australia held its triennial convention in Adelaide March 13 to 19 of this year. There were present 85 pastors, 120 delegates, 16 advisory members, and many visitors. Dr. Cl. E. Hoopmann, the president, spoke on the convention theme: "Build Thou the Walls of Jerusalem," Ps. 51:18. Each convention day was opened with a short service. The Sunday morning service was held in the Concordia College chapel, at which Pastor J. Darsow preached. This service was broadcast. On Sunday afternoon 1,200 people gathered in the Adelaide Town Hall for a mission rally. On Sunday evening a service was held in the Flinders Street Church, at which Pastor M. H. Winkler preached the sermon. Two convention essays were read: one by Pastor A. Mackenzie, on "The Inerrancy of Scripture," and the other by Pastor W. Paech, on "The Cure of Souls." The most important matter before the convention concerned Synod's educational institution, Concordia College and Seminary at Unley, a suburb of Adelaide. The following figures show a steady increase in enrollment: 1944, 121 students; 1945, 130; 1946, 139. The convention resolved to erect a new two-story building at a cost of £6,500 (about $20,000). The Society for Higher Education reported that it had bought a large two-story house to serve as a girls' hostel, which, together with three extra allotments and additions, costs £6,000.

The Koonibba congregation, composed of Australian aborigines, was received into membership of Synod. Concerning their New Guinea mission, Synod accepted the following resolution, which is to be presented to our Centennial Convention in Chicago in July: "Be it resolved, that this convention of the Evangelical Lutheran Church of Australia respectfully requests the Centennial Convention of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States to grant its support in men and money if, and when, an opportunity to occupy a promising field for expansion presents itself to the Australian Lutheran Mission in New Guinea."

It is interesting to know that of the 4,897 letters received in response to the Lutheran Hour broadcast in Australia, half came from non-Lutherans. Our Australian sister synod has 101 pastors, 245 congregations, 102 preaching stations, 19,754 communicants, 511 day school pupils, taught by 21 teachers, and 4,332 children in its Sunday schools. More than £10,000 ($32,000) were contributed for European relief. The Intersynodical Committee, which is to seek to establish pulpit- and altar-fellowship with the other Lutheran Synod in Australia, is to be continued. Dr. Cl. E. Hoopmann was re-elected as president, and has been delegated by his Synod to attend our Centennial Convention this summer. J. H. C. F.

**The Latest Publication**
**of the**
**Synodical Publicity Office**

***See His Banner Forward Go*** **is one of the most beautiful publications ever issued by our Synod, full of interesting reading matter and eloquent diagrams and graphs. The story and present state of our missionary and educational work. Should be in every library, on every living room table. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.**

**Price 40 cents. Bulk prices when ordered in quantities.**

# New Doctors

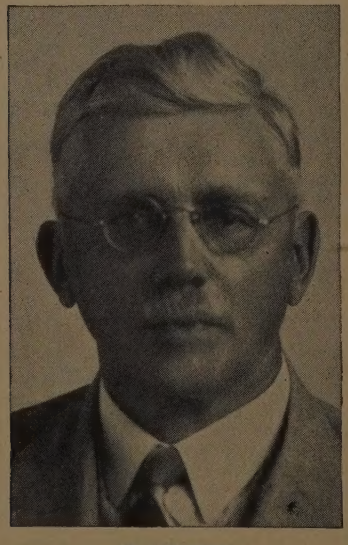
Concordia Seminary, St. Louis
June 6, 1947

## H. J. Bouman

Heinrich Johann Bouman was born near Norden, Ostfriesland, Germany, Nov. 22, 1872. In 1890 he came to this country with his parents and resided on farms near Clara City and Murdock, Minn. In September, 1894, he entered Secunda of Concordia College, Milwaukee, and Concordia Seminary, St. Louis, in 1896, graduating in 1899. Served mission fields in Minnesota and South Dakota, and Emanuel Church at Hamburg, Minn., for 32 years. After his retirement in September, 1943, he served the McAllen, Tex., parish as vacancy pastor. In 1899 he married Magdalena Erdmann of Verdon, S. Dak. This union was blessed with five sons and six daughters.

Rev. Bouman served his Synod as Visitor, chairman of the Board of Support (in two Districts), as a member of the Board of Education, the Stewardship Committee, as secretary of the Mission Board and the Church Extension Board, as superintendent of institutional missions and subsidized schools, as vice-president, president, and as chairman of the Board of Appeals, all in the Minnesota District. He served Synod at large as member of the Electoral Board for Concordia College of St. Paul, as chairman of the Board of Control of the same college, as member of the Electoral Board for Concordia Seminary, St. Louis.

He has been a contributor to the *Concordia Theological Monthly, Lutheraner,* LUTHERAN WITNESS, and the *Concordia Pulpit.* He edited a volume of *Confessional Addresses,* wrote a volume of the *Devotional Bible,* and two devotional booklets. Read six convention essays and numerous conference papers, among them

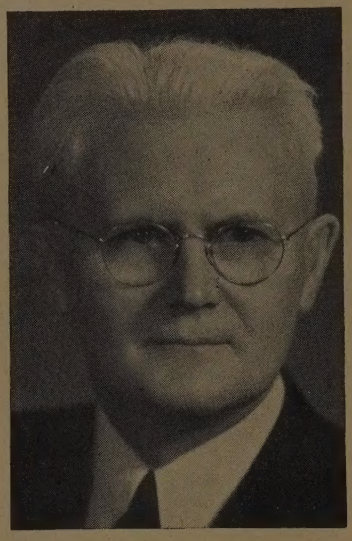


H. J. Bouman

a complete exegesis of the Letters of St. Paul to Timothy and Titus, with homiletical and pastoral helps. He now lives in retirement at Minneapolis, Minn., but is still active in church work.

## Herman Harms

Herman Harms was born in Zahrenholz-Gross-Oesingen, Germany, on June 10, 1888. Baptized and confirmed in Immanuel Congregation, Gross-Oesingen



Herman Harms

(member of our Free Church), he received his preparatory and theological seminary training at the Concordia-Seminar (Hermannsburg Free Church), Uelzen, and coming to this country in 1908, at the Concordia Theological Seminary, St. Louis. Having finished his studies in 1909, his first charges were Pigeon-Elkton parish and Standish, Mich. In 1912 he took charge of Immanuel Congregation, Batavia, Ill., from which base he also served various other stations. Since 1919 he is pastor of Trinity Congregation, Davenport, Iowa. He has served the Iowa District as Circuit Visitor from 1921 to 1924, as District Vice-President from 1924 to 1927, and as President from 1927 to 1936. When in 1936 the Iowa District was divided, he became the first President of the Iowa District East and served in this capacity until in 1938 he was elected by Synod as one of the Vice-Presidents. He was re-elected to this position in 1941 and 1944, serving since 1941 as the First Vice-President of Synod.

Rev. Harms served several times as essayist at District conventions (Northern Illinois and Eastern), wrote two devotional booklets, and was editor of the *Iowa District News* from 1922 to 1930. He was a member of the Iowa District Student Service Commission when this work was started at the Iowa City University, and he is now a member of the Committee on Intersynodical Relations and the synodical representatives to the Lutheran Laymen's League.

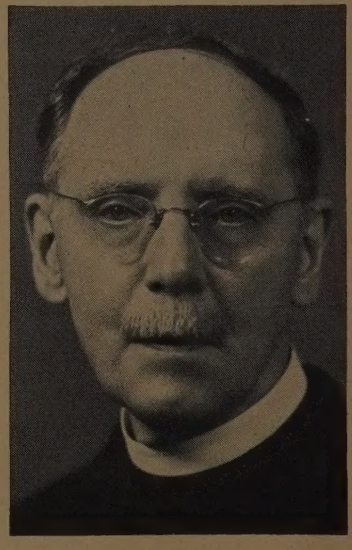
In 1911 he married Miss Marie Mueller of Mount Olive, Ill. Of their six children one died in 1922, and one son, Erhard H., is serving as chaplain with the American Occupation Forces in Germany.

## A. v. Schlichten

Alexander F. von Schlichten was born Jan. 27, 1874, in New Rochelle, N. Y., as the son of the Rev. Alexander von Schlichten and Marie, nee Schachameyer. Later his father became the pastor of Trinity (now Concordia) Church, Cincinnati. He studied for the ministry at Fort Wayne and St. Louis, graduating in 1897. He was ordained and installed as the assistant to his father on Aug. 1, 1897. On April 9, 1899, he was installed in Yonkers and Hastings-on-the-Hudson, N. Y. He served the latter charge for 28 years and is still serving Yonkers after 48 years. Soon after his arrival in Yonkers he began to serve some Negroes who had come from the South and organized them into Bethany Church, which is now a self-sustaining church, with its own pastor and church building. He was also instrumental in organizing Trinity Slovak Church in Yonkers and in establishing a church among the Assyrians, whom he served after the death of their Pastor Johannes Pascha through an interpreter. He also made an attempt to start a Swedish Lutheran church in Yonkers and to induce Synod to open a mission among the Mohammedans in Pandamaran.

Rev. v. Schlichten served for many years as a subcommissioner for Synod's mission among the foreign-tongue groups and the Negroes in the East. He was Vice-President of the Atlantic District, a member of its Board of Directors, Visitor of the Metropolitan area and chairman of the New York Local, the New York District Conference, and the Atlantic District Pastoral Conferences. He also read a number of essays at conference and District meetings and edited the German edition of the *Atlantic Bulletin.*

In 1901 Rev. v. Schlichten married Sophia Miller of Accident, Md., the sister of Dr. J. W. Miller of St. Paul's Church,



A. v. Schlichten

Fort Wayne. Of their five sons two entered the ministry, Alexander Paul, Chaplain Major, formerly missionary to India, and Henry John, pastor on Long Island. There are also three daughters.

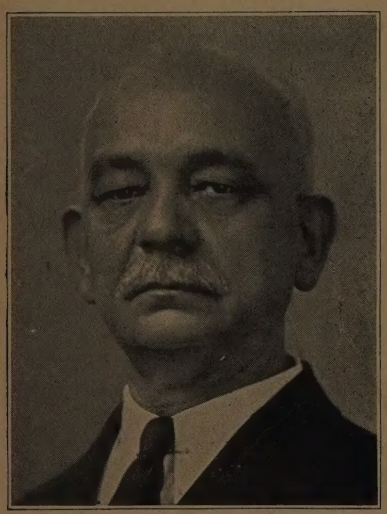
## Wm. Mahler

Pastor Wm. Mahler was born Nov. 16, 1870, at Polkwitz, Silesia. From 1885 until 1890 he attended the preparatory schools at Kraschnitz, Silesia, and at Kropp, Schleswig.

His training for the ministry he received at Theological Seminary, Kropp, Schleswig, and at Concordia Seminary, St. Louis, Mo. (1890—1893).

After serving stations in Nebraska, he received and accepted, in 1900, the call as director of missions for South America and was installed in our first congregation in Brazil at Sao Pedro, Rio Grande do Sul, Palmarum, 1901.

With the consent of his congregation Pastor Mahler opened a mission school in Navegantes, a suburb of Porto Alegre. This school was the forerunner of the first Lutheran congregation at Porto Alegre.



Wm. Mahler

When in 1903 circumstances demanded the publication of a church paper for the new mission, Pastor Mahler became its first editor. When in 1904 the Brazilian District was organized, he was elected its first President. In 1907 the Brazilian Concordia College was reopened in Porto Alegre, with Pastor Mahler as its first instructor.

In 1914 he came back to the United States to stay. Since then he served as pastor of Immanuel Lutheran Congregation at Tecumseh, Nebr. (1914—1921); Visitor of first circuit of the Nebraska District (1915—1921); pastor of Trinity Congregation at Hanover, Kans. (1921—1942); Second Vice-President (1924—1927); First Vice-President (1927—1932); and President of Kansas District (1932—1939). He lives, since 1942, in retirement at Herkimer, Kans.

Rev. Mahler was married in 1894 to Louise Cattenhusen. Four children have issued from the marriage, of whom one, the Rev. Gerhardt Mahler, is serving in the ministry, at present as Executive Director of the Lutheran Publicity Organization of St. Louis.

## John Darsow

**(Portrait not available)**

John Carl Otto Darsow was born April 30, 1887, in Grovedale, Victoria, Australia. He prepared for the ministry by attending Missouri Synod institutions, graduating from Concordia College, Fort Wayne, in 1906 and from our St. Louis Seminary in 1909. He was ordained and installed in Melbourne, Victoria, Aug. 15, 1909, a parish which he served until 1921, when he was called to a semirural parish in Minyip, in the Victorian Mallee. Shortly after, he became President of the Victoria District, which office he relinquished only recently, mainly for reasons of health. He has served on many important boards and committees, such as the New Guinea Mission, Electoral Board, Publications, etc., besides being Vice-President of the general body.

Pastor Darsow came into prominence in the year 1914 and later when our Australian Lutheran Church passed through a period of stress and distress. The Lutheran schools in South Australia were closed by an Act of the South Australia Parliament. The situation in Victoria was saved very largely through the efforts of Pastor Darsow. His skill and tact, his gentlemanly bearing and scholarly address, and the convincing quality of his arguments undoubtedly played a very great part in bringing about a decision favorable to our Church.

He has for some time done most of the editorial writing for the *Australian Lutheran* and has also furnished some essays for synodical conventions.

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## The Bible's Enemies in the Lutheran Church

(EDITORIAL NOTE: The following article appeared in the *Ohio District Bulletin* of the American Lutheran Church, edited by the President of the Ohio District, the Rev. James W. Schillinger. After writing a devastating critique of a series of booklets published by Roy L. Smith, "Know Your Bible Series," Dr. Schillinger declares: "We believe that the Bible is the verbally inspired and infallible Word of God," and then raises the question about Modernism in the Lutheran Church.)

Is there any such apostasy in the Lutheran Church? In *The Lutheran Church Quarterly* of January, 1947, there is an article entitled, "Jesus' Use of Scriptures and Ours," written by the Rev. Wm. C. Berkemeyer,* pastor of Saint Matthew Lutheran Church in Bethlehem, Pa. In this article he writes, "We cannot be sure we have any words of Jesus verbatim." Again, "The assumption that all passages of Scriptures are equally binding and that apparent contradictions are to be reconciled is a common fallacy of Protestant Biblical interpretation today." Again it is questioned "whether the voice of God heard at the baptism of Jesus was at all authentic." When confronted with the fact that the Savior bases His teaching upon His belief in the verbal inspiration of the Old Testament, he replies that Jesus in such cases is using *Argumentum ad Hominem*, which means that He assumes the position of His adversaries in order to defeat them in argument. To quote his exact words, "Jesus reasoned with them on the level of legalistic literalism which was common among the scribes." This means that Jesus was insincere when He based His arguments upon a belief in the verbal inspiration of the Old Testament. He resorted to a trick, a deception. Shall we call this blasphemy? Here we can see to what depths a man quickly descends when he surrenders the "verbal inspiration" of the Holy Scriptures. This was written by a Lutheran theologian and is published in the current number of a Lutheran theological magazine here in America. No doubt we have our finger right here on one of the men who is hindering Lutheran unity in America.

* Name in U. L. C. A. *Yearbook*, 1946.

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## Remember the Preacher

Members of a small congregation in Iowa, prospering through the lush market for farm products as well as city goods, suddenly awoke to the fact their pastor was on a slim diet. His salary had remained static while prices soared.

They promptly showed the Christian spirit by not only voting him a substantial raise but making it retroactive for two full years. They presented him with a check for $2,000.

Laborers in the vineyard do not and should not expect to become rich, but they should be able to support themselves and their families in decency and comfort. They and their flocks benefit alike if they are able to concentrate on more spiritual things than making ends meet.

This Iowa congregation of only 150 members has set an example that should be more widely followed and undoubtedly would receive the blessing of the harassed clergy. — *Chicago Daily News*, Sept. 16, 1946.

**Greetings from**

**PRESIDENT TRUMAN**

The following congratulatory message was received by our Synodical Press Committee: "The White House, April 22, 1947 — To the members of the Synod of Missouri, Ohio, and Other States: I am happy to congratulate you on the noteworthy occasion of the Centennial of your organization. I am conscious of the contribution which this outstanding church body of one and one half million people has made to the religious life of our country, not only through the preaching of the Gospel, but also in training children in those principles which make for good citizenship."

Signed: HARRY S. TRUMAN

## Original of First Synodical Constitution

On this page we are offering a photostatic copy of one of the most valuable documents in the collection of the Concordia Historical Institute of St. Louis. It is the original copy of the Constitution of the Missouri Synod together with the signatures of the founders.

In translation the portion here shown reads thus:

*In the Name of Jesus*

*Constitution of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.*

*ARTICLE I*

*Reasons for the formation of a synodical union:*

*1. The example of the Apostolic Church (Acts 15:1-3).*

*2. Preservation and advancement of the unity in the true confession (Eph. 4:3-6. 1 Cor. 1:10) and united defense against separatism and sectarianism (Rom. 16:17).*

*3. Protection and preservation of the rights and duties of pastors and congregations.*

*4. Establishing church government in such uniformity as may be attainable.*

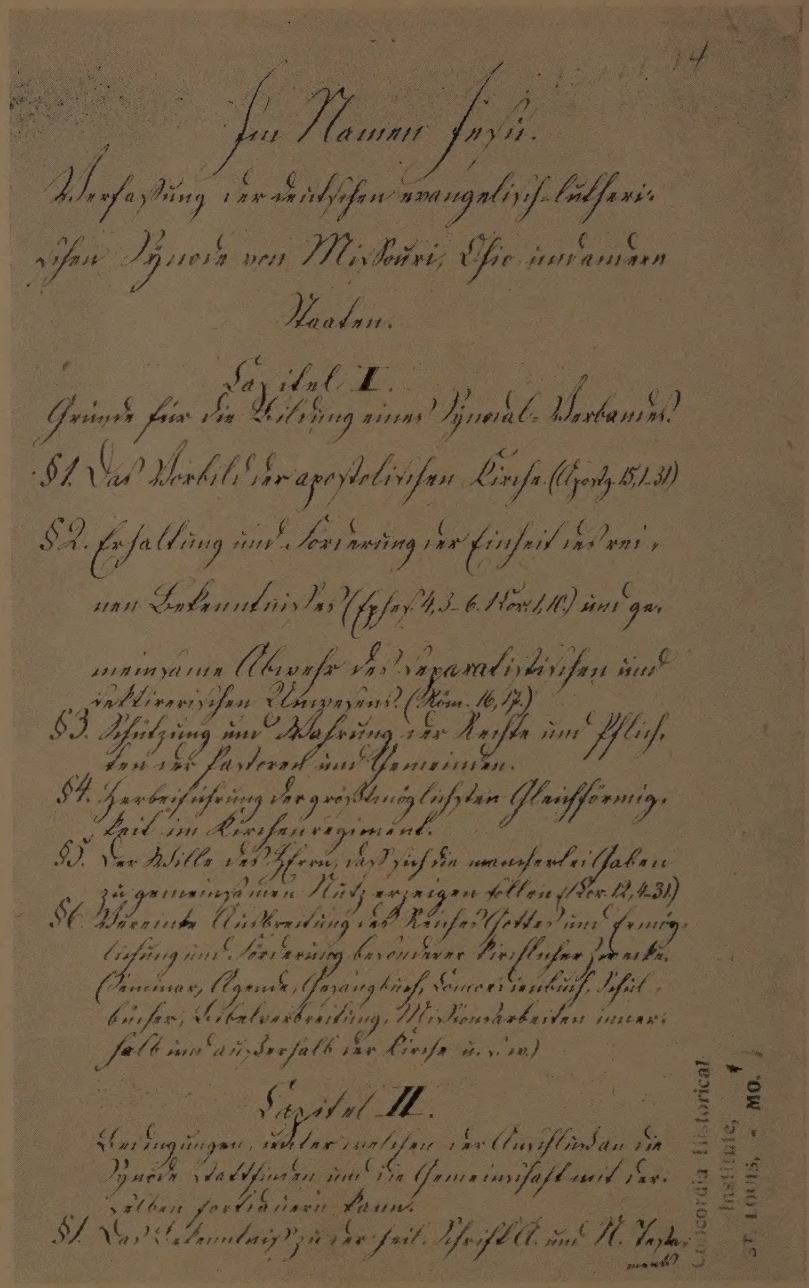
*5. The Lord's will that the manifold gifts be used for mutual profit (1 Cor. 12: 4-31).*

*6. Joint effort in the extension of the Kingdom of God and the initiation and advancement of special purposes of the Church. (Seminary, Agenda, Hymnal, Book of Concord, schoolbooks, distribution of the Bible, the various departments of mission work within and outside of the Church, and so on.)*

*ARTICLE II*

*Conditions of joining the Synod and remaining in fellowship with it.*

*1. The acceptance of the Holy Scriptures of the Old and New Testaments. . . .*




## The Signatories of the Synodical Constitution of 1847

(The original — 18 pages — is in the Concordia Historical Institute in St. Louis. It is in the clear handwriting of Secretary F. W. Husmann. To the twenty signatures of 1847 82 were added later, until 1852.)

**Walther** (1811—1887), first President of Synod, Saxon immigrant, emerged as a leader after the early days of confusion; pastor in St. Louis, 1841—87; editor of the *Lutheraner*, 1844, later of *Lehre und Wehre;* professor and president of the seminary, 1849—87; great preacher, theologian, organizer, "the Luther of America."

**Loeber** (1797—1849), the oldest of the Saxon fathers, pastor of the church and instructor in the log-cabin college at Altenburg, Mo., helped to frame the constitution of Synod in St. Louis, 1846, preached the opening sermon at the Chicago convention, died 1849.

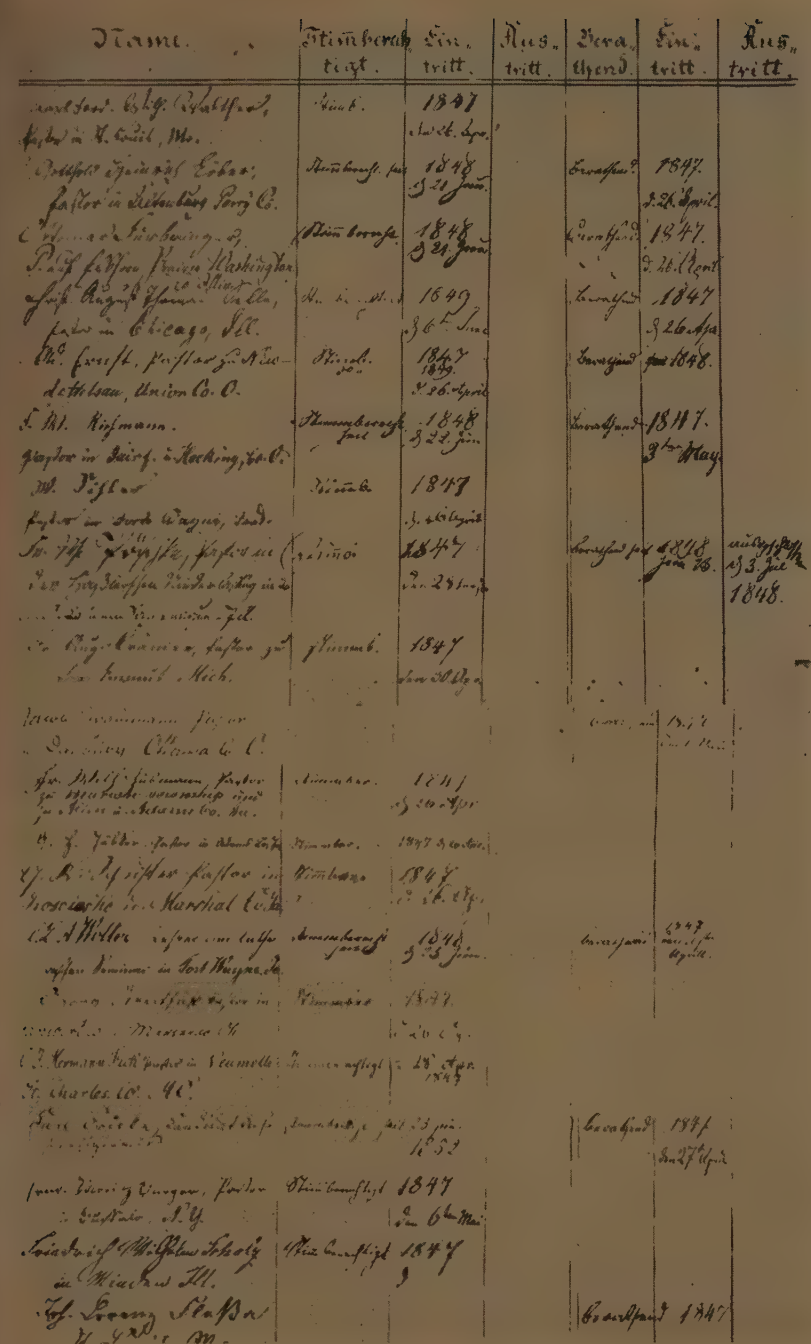
**Fuerbringer** (1810—92), Saxon immigrant, one of the founders of Concordia Seminary, instructor in languages and history, 1839, pastor in Venedy, Ill., Freistadt and Kirchhayn, Wis., and, from 1858 till his death, of St. Lorenz Church in Frankenmuth, Mich., helped to prepare the constitution, President of the Northern District for 26 years. "The profoundest thinker among the fathers."

**Selle** (1819—98), came to America in 1837, became pastor of the church in Chicago in 1846, first host to Synod; later pastor in Crete and Rock Island, Ill., professor at the teachers' seminary, 1861—93; editor of *Schulblatt.*

**Ernst** (1815—95), the first emissary of Loehe, 1842, pastor in Neuendettelsau, Ohio, attended all three of the organizational meetings, later held pastorates in Eden, N. Y., Elmira, Ont. (first President of the Canada District), Euclid, Ohio.

**Richmann** (1820—85), came to America in 1839, prepared for the ministry in Columbus, Ohio, was pastor near Lancaster, Ohio, Grand Rapids, Mich., Schaumburg and Rodenberg, Ill., bilingual chaplain during the Civil War of an Ohio regiment, later pastor at Elgin, Ill., Pittsburgh, Pa., died as chaplain of the Wartburg Home in Brooklyn, N. Y.

**Sihler** (1801—85), Berlin University (Ph. D.), sent to America by Loehe, 1845;




pastor at Pomeroy, Ohio, Fort Wayne, Ind., where he helped to establish, 1846, the practical seminary, now at Springfield, Ill. He was one of the leaders among the founders, attending all the preliminary meetings, at Cleveland, St. Louis, and Fort Wayne; first Vice-President of Synod.

**Poeschke**, came to Chicago in 1846. He is listed in the first proceedings as the pastor of a German and a French group near Peru, Ill., was expelled from Synod in 1848.

**Craemer** (1812—91), graduate of Erlangen, was sent to America by Loehe in 1845 as the leader of a congregation which founded Frankenmuth, Mich., as a mission station among the Indians. He succeeded Professor Wolter in 1850 at the practical seminary in Fort Wayne and was the head of that school until his death in 1891. "Uncle Craemer" helped to train hundreds of pastors for our Synod.

**Trautmann** (1815—1900), one of Loehe's missioners, came to America with Craemer, Detzer, and Lochner in 1845, was pastor in Danbury and Liverpool, Ohio, and finally in Adrian, Mich., where he served from 1850 till his retirement in 1882.

**Husmann** (1807—81), trained as a teacher, came to Fort Wayne in 1840, where he assisted Wyneken in school and church. He attended the preliminary meeting in Fort Wayne in 1846 and became Secretary of the Synod in 1847. Being ordained at the meeting, he became the pastor of the churches near Fort Wayne known as Soest, Bingen, and Fuelling. From 1863 to 1881 he served at Euclid, Ohio; a gifted poet.

**Jaebker** (1821—77), a gifted man, he came to America in 1842 as a schoolteacher, prepared for the ministry, attended the meeting in Fort Wayne in July, 1846. From 1847 till his death he served as pastor of Friedheim, near Fort Wayne.

**Schuster** (1819—69), came to America in response to Wyneken's appeal as a teacher, studied for the ministry under the tutelage of Hattstaedt in Monroe, Mich. Sihler, for whom he taught school in Pomeroy, Ohio, ordained him in Elkhart Co., Ind. He died at Bremen, Ind.

**Wolter** (1818—49), was sent over by Loehe to take charge of the practical seminary in Fort Wayne in 1846. He was a gifted teacher and preacher. His life was cut short by the cholera in 1849.

**Streckfuss** (1814—80), came over as a Loehe missioner in 1846, studied with Detzer and Sihler, labored in northern Ohio and Indiana, took the place of Burger in Van Wert Co., Ohio. In 1856 he moved to Allen Co., Ind., later to Okawville, Ill., where he served until his death.

**Fick** (1822—85), a graduate of Goettingen, came to America in 1846, served churches in New Melle and North St. Louis, Mo., Detroit, Mich., Collinsville, Ill., and Boston, Mass. He was a popular author and a poet.

**Fricke** (1824—1905), trained as a teacher in Brunswick, he completed his training for the ministry under Sihler, was ordained and commissioned as the first traveling missionary of Synod at the Chicago convention and traveled through southern Wisconsin, later became pastor at White Creek and Indianapolis, Ind., and finally of Martini in Baltimore.

**Buerger** (1809—90), a graduate of Leipzig, Saxon immigrant of 1839. Giving up his pastorate in Perry County, he became pastor of Trinity, Buffalo. Later he served churches in West Seneca, N. Y., Washington, D. C., and Winona, Minn.

**Scholz** (1823—1914), came to America as a Loehe missioner in 1846 and was placed in charge of New Minden, Ill. He joined the Synod *in absentia*. Later he founded churches in Spencer Co., Ind., in Missouri, and in Champaign, Ill. He was the last of the Founding Fathers to be called home.

**Flessa** (1822—50), having been sent over by Loehe in 1846, he taught school and assisted Craemer in his work among the Indians at Frankenmuth. On his way to take over the school in St. Louis in 1847 he narrowly escaped death when his steamer on the Mississippi was sunk in a collision. In 1849 he became pastor at Union, Mo., but, losing his eyesight and his health in general, he moved to Monroe, Mich., where he died at the age of 28.

KARL KRETZMANN

## Teach Me Thy Will

O Christ, teach me to come in full submission;
Let me abandon self and harken to Thy will
And leave before Thy throne but one petition,
The storm within my troubled heart to still.
Release, O Lord, Thy servant from the fetters
Which have enslaved to doubt and unbelief
My soul; and now, with earthly hopes all shattered
Upon the rocks of sin and bitter grief,
To Thee, dear Lord, my Refuge, I do hasten;
I have Thy promise sure, Thou turnest none away;
I bring my proud and broken spirit, Lord, to chasten;
"Thy will be done," oh, teach me so to pray.

ERNA E. HOEFS

## Voluntary Missionary Teachers

A proposal comes from the Board of Christian Education of the Michigan District to make a real effort to enlist Christian men and women who in addition to their regular occupation will devote time and talent especially to the work of Christian education in vacation Bible schools: to instruct classes in religion, to lead in singing, to teach useful arts, to show educational films, to supervise recreation. This appeal is directed to pastors and teachers in service or retired, seminary, college, and high school students, members of societies within the church. Interested persons are requested to enroll in this informal fellowship of Lutheran missionary teachers, whose objectives are to enrich their own spiritual lives, to share the unmerited blessings of God by evangelizing children everywhere, to honor the name of the Savior by taking an active part in the work of religious education, and to enlarge the kingdom of Christ. For particulars see your pastor, or address Mr. S. J. Roth, 16259 Nine Mile Rd., E. Detroit, Mich. K. K.

## Proposed Names of Synod

Letters addressed to the LUTHERAN WITNESS during 1945 and 1946 contained the following suggestions of names to take the place of "Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Names were proposed once except where indicated by number:

The Lutheran Church Missouri Synod, 11; Lutheran Church, World Wide; Lutheran Christian Church, 4; anything but "Missouri," 7; The Protestant Lutheran Church; The Church of Christ; The Church of the Triune God; Ev. Lutheran Church — International Synod, 3; Continental Lutheran Church, 4; International Lutheran Church, 20; First Ev. Luth. Church of America; International Ev. Lutheran Church 3; Christian Church — Lutheran Synod; Lutheran Church Ev. U. A. C. International; The Lutheran Church of Christ; Lutheran Synod of the Unaltered Augsburg Confession, the U. A. C.; German Lutheran Church; The Protestant Lutheran Church of America; Missouri Synod; Lutheran Hour Synod; The United Congregations of Jesus Christ; Lutheran Church International; Missouri Synod Lutheran Church; The Lutheran Church, 3; Concordia Lutheran Church, 9; Orthodox Lutheran Church; American Lutheran Synod, 2; The Lutheran Synodical League of Churches; Ev. Lutheran Church, 9; Walther Lutheran Church, 2; Lutheran Church of the Missouri Synod; The Lutheran Hour Church; Federal Lutheran Church; Columbia Lutheran Church; Lutheran Church of the World; Lutheran Church of All Nations; Original Lutheran Church, 3; Evangelical Catholic Church; Ecclesia Augustanae Confessionis; Missouri American Lutheran Church; Lutheran Church of America; United Lutheran Synod, 2; National Lutheran Church of America; United Synod of the Lutheran Church (in America); Ev. Lutheran Church in America; Central American Church; North American Lutheran Church; United Lutheran Conference; National Lutheran Church; National Lutheran Synod; Lutheran United Synod; Lutheran Synod of America; Trinity Lutheran Church of America; Our Savior's Lutheran Church; Northern Lutheran Church; Union Lutheran Synod of America; Central Lutheran Synod of America; Missouri Synod of the Lutheran Church; Ev. Lutheran Church of North America; Ev. Lutheran Church of 1838, 2; Pan-American Lutheran Church, 2; Lutheran Synod of America; Ev. Lutheran Church in the U. S. A.; Lutheran Church of the Reformation.

G.

## The Pastor and His Salary

Your editorial "Remember the Preacher" is well received. The preacher is all but forgotten amidst the steadily mounting incomes, and the action of the little Iowa congregation in placing a substantial addition to their pastor's meager salary is most commendable.

The preacher stands practically alone in that he does not nor can he organize into unions. He may raise his voice in the interest of underpaid labor in any other field, but dare not make any demand for himself.

All the true minister may rightfully expect from his church is a financial return sufficient for the necessities of himself and family, with a fair degree of the comforts of living, and, in addition, an assurance that when he comes to the close of his active labor, he will be cared for in comfort to the end. Accord the minister this assurance, and his ministrations within and without the pulpit will ring true.

E. ROBB ZARING
in *Chicago Daily News*, Sept. 27, 1946

## From a Pocket Notebook

A popular collection. In Bethlehem Church, Richmond, Va., "more people have contributed to this (Centennial Thankoffering) collection than any other we have had. The work goes on." (O. A. Sauer, pastor.) . . . The Lutheran High School in Milwaukee has an all-time high of 850. The school supports five choruses, three mixed and two all-girls', directed by Theodore Hartwig. The concert given recently featured an all-classical program, extremely well done. . . . "I simply would be lost without my WITNESS, and I don't mean *maybe!*" Louise Peter, St. Paul, Minn. . . . The Rev. M. H. Juengel of Laurel, Mont., checking over the salvage pile at Sioux Ordnance Depot, discovers that the Pulpit Commentary fits very nicely into two anti-tank mine boxes. . . . *Catholic Action* for May reminds us that the year 1947 is also the centenary of the designation of Mary as the patroness of the United States. (Victor Schormann.) . . . For a very unique Bible drill list, partaking of the nature of a test and of a game, something definitely new, address Mr. E. C. Gutz, 1419 Bragg St., Little Rock, Ark., enclosing 25 cents, more or less. Just the thing for vacation Bible school. . . . In the Texas District, of 60 congregations reporting until May 1, 27 reported at least a 10 per cent gain in souls or communicants, or both, 9 reported a gain of less than 10 per cent, 16 reported no gain, and 8 reported a loss. These reports are for 1946. . . . "One day when returning from the Post Office, your Pastor visited an ailing member; he was greeted with the words: 'My, you have a lot of mail!' Pastor answered: 'But, no first-class mail.' The lady replied: 'Sure you have first-class mail, the LUTHERAN WITNESS is first-class mail to us every time it comes; especially this number concerning the Centennial of our Synod.'" (Ernest Ross, Tawas City, Mich., in parish paper.) . . . At Hamilton, Ohio, Immanuel Church celebrated the fiftieth anniversary of the Missouri Synod in 1897 jointly with our Cincinnati congregations. It was announced that the noon meal would cost 15 cents. Then, as if frightened by the exorbitant charge, the invitation continued: "If someone wishes to eat a second time in the afternoon, there will be no additional charge. Children will receive their meal without cost. No charge will be made to those who are unable to pay." . . . Epiphany Church, Detroit (the Rev. E. T. Bernthal, pastor), is installing two assistant pastors and is adding a second full-time secretary this month. . . . Concerning the Valparaiso University choir: "Here is a well-trained a cappella group, which sings with musical discrimination and authority, and cajoles the ear with tone of quality and substance." (*The Chicago Tribune*, May 5.) . . . The well-written and well-printed fifth anniversary booklet of Redeemer, San Antonio, again illustrates the wisdom of preserving action shots and construction photographs of the early days of a congregation. . . . Concordia College and High School in Fort Wayne report 648 students. Arnold Lehmann conducted the choir in its tenth concert season, with several Bach cantatas and other music of almost equal worth. . . . Twenty thousand Negroes in Kansas City, Kans., and no Lutheran work among them. The Kansas District is trying to meet the situation with a collection of $20,000 for a chapel. Gone the days when the normal thing is to hire a lodge hall or the upstairs of a fire station. . . . A hundred years ago today Grandpa J. H. Ph. Graebner was with his colony in New York after six weeks crossing the Atlantic. Another week, and they were at their destination in Saginaw. A hundred years later, and the great-granddaughter of the pioneer pastor traveled from Frankfort in Germany to St. Louis, Mo., in less than two days. . . . In the Western District, 13 supported missions have reported 100 adult confirmations during the past four months, says the chairman of the Mission Board, the Rev. R. H. C. Meyer. G.

## Uncle Joe's Corner

"Charlie, while at school you have an excellent opportunity to make friends. How are you faring in that respect?"

"Pretty well, I hope, Uncle. I have become acquainted with a number of fine young men. Among them, I feel, there are several who seem to think well of me and whom I consider worthy of confidence. In fact, I feel drawn to them. What is your opinion of college friendships, Uncle?"

"My boy, the subject of friendship is of no little importance. The very fact that noted writers have given us essays upon this subject indicates that they appreciated its significance."

"I read Cicero's *Essay on Friendship* with interest, and I agree with most of what he writes. For instance, he warns not to join a friend in any wicked undertaking."

"On the subject of friendship Bacon also has a very good essay. You should read it."

"Uncle, I have read that essay, but it has been some time ago. Still, I do remember several things which impressed me at the time."

"What were they?"

"For one thing, Bacon writes that sharing your joy with a friend doubles the joy, while sharing your sorrow cuts it in half."

"I have experienced that during a long life, my boy. It is because of this also that I prize so highly my friendship with your dear father."

"Another thing which I remember from the writing of both Cicero and Bacon is this, that a friend can speak for a friend what no one can say for himself."

"That also is true. But while discussing this with you, I now recall a saying of Cicero's, that we dare not be too trusting, because the friend may become our enemy."

"Uncle, that reminds me of Kipling's saying "Let *each* man count, but not too much."

"Son, one of the most impressive things I have ever read is that report of our Savior: "But Jesus did not commit Himself unto them, because He knew all men and needed not that any should testify of man; for He knew what was in man."

"Father has often warned me against hero worship. He has also told me not to prefer my relatives and friends to God Himself. He quotes these words from the Scripture: "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord."

"Charlie, here you have another instance which indicates our advantage as Christians. We have God's Word as our guide. That tells us exactly what friends we should choose.

"According to the Catechism, Uncle, we Christians pray for good friends when we pray the Lord's Prayer."

"Yes. And Shakespeare has also told us how highly he prized true friends. He has one of his characters say: 'Good friends and their affection tried, grapple them to thy soul with hoops of steel.'"

"Uncle, did you form friendships in your youth which continue to the present day?"

"Yes. While there have been those in whom I was disappointed, and, of course, some of my old friends have died, yet there are a few living today (your father is one of them), the friendship of whom has stood the test of prosperity and adversity alike. Moreover, I never forget to thank God for this blessing. I must tell you, however, that I have met with people who were so disappointed in their friends as to become hard and cold towards all men. They even try to excuse their attitude by saying that the only Friend they know of is He of whom we sing: 'What a Friend we have in Jesus!' But I am convinced that to some extent it is their own fault that they have made no friends among men."

"Perhaps they have never thought of it that it is also true that in order to have friends we must show ourselves friendly."

"True, and here is my closing warning: You dare not expect too much of your friends. In friendships too we should remember that it is give and take."

## Manila Miniatures

I

Much has been written about the destruction of Manila, but it really must be seen to be appreciated. Very gratifying, however, are the efforts made to clean up the city and rebuild it. Coupled with that are the brave attempts to make Manila an important stopping point in the air travel to the Orient. Three airports are now in use. When the first regular passenger flight, on which Missionary Paul R. Martens and your present writer were passengers, was completed from Shanghai, the pilot landed on a certain field only to find he was on the wrong field, and his company was to be charged $103 for landing there and disembarking their passengers. After arguing for forty-five minutes he took off again and flew to another field which had been opened just that day. Regular flights are scheduled by several competing lines to various parts of the Philippine Islands, as well as to Hongkong, Shanghai, Bangkok, Singapore, or to the United States. Ship travel is still very slow.

One reason for the difficulty about ship travel is the fact that the piers at Manila were so badly damaged during the war. Much has been done to get the piers and wharves into shape again, but even now, a year and a half after the liberation, they still can be described fittingly as "a mess." Some of the piers are in use with half of their floor space available, some of the concrete that was blasted away temporarily replaced by wooden planks; the roof gone; most of the side walls gone, what is left is slanting crazily and must be supported; if your goods are stored there, they will probably be in an enclosure of chicken wire. Under those circumstances it is not astonishing that there is a great deal of pilferage.

The traffic on the streets of Manila is something terrific. There are thousands of jeeps swarming all over the place. There are many larger trucks. Many of these have been made over into busses. It would be interesting to sketch the many different forms of the bodies put on jeeps or trucks and to record the names given them. Each conveyance has its driver, of course, and then a conductor or collector of fares. Competition is quite keen, and when they see you standing at the curb, waiting to cross the street, a jeep-bus will draw up, and the conductor will call their destination: Quiapo Market, Blumentritt, Santa Cruz, or wherever they may be going.

The congestion at some of the main intersections is unbelievable. Cars and

**Palm Sunday in the Philippines, 1947**

Pick out the Rev. and Mrs. A. A. Carino, Rev. and Mrs. Herman R. Mayer. Blond soldier to the left of the door is a son of the Rev. A. C. Mueller of Synod's Department of Parish Education

busses will be lined up in three lanes and backed up for three blocks, either in pouring rain or in swirling clouds of dust. One day it took us thirty minutes to make our way through the traffic with a car, and then we walked the same distance in ten minutes.

The noise is overwhelming on streets like Rizal Avenue. Not only that constant stream of vehicles, all with motors roaring, cutouts open, horns blaring, conductors calling their destination, but a favorite method of attracting attention to a store is a blaring radio or phonograph, which is kept going full blast. Imagine four or five of these turned on full force in one block, right across the street or next door to your place, and you trying to instruct a class amid that hubbub!

The housing situation is fantastic. That is to be expected, with such a large part of the city destroyed and with a greatly increased population. All kinds of temporary dwellings are put up, slapped together of a few boards, pieces of tin, or sections of mats. The crowding is unbelievable. A poor family may have nothing but one small room, in which boards are placed over benches to form a bed, and their few belongings are stored in boxes under the bed, while cooking and washing are done in an open courtyard.

But life goes on with all sorts of makeshifts. Life goes on in downtown office buildings, where you have to walk up the steps to the eighth floor, as no elevators are in operation, and the stairs are in very poor condition, half crumbled and cluttered up with debris and used to carry up lumber and pails of mortar. The division walls between offices may be fashioned out of cardboard packing cases. Most of the window panes may be missing. But life goes on, and day by day improvements are effected.

The sections that have seen the least of reconstruction and that probably saw most destruction are the old Intramuros (the old Walled City), and Ermita and the Port Area. The former fine government buildings are pitiable ruins. Almost all of Intramuros is wrecked. Many parts of Ermita, which formerly was a fine residential section, are now open fields. I could find no trace of the house in which I lived for a time in 1940 or of other houses which I knew at that time. Rev. Alvaro Carino had part of his library stored with a dentist named Dr. Rustia Sisson, on Dewey Boulevard. That house was completely destroyed, and the doctor and his family wiped out.

Still, life goes on. The Philippine Islands are trying bravely to make themselves into a nation and to operate a national government. Schools are going on with record enrollments, especially in the colleges and institutions of higher learning. Plans are formed for still more of this; for instance, in a memorable meeting of Board secretaries from America with responsible church leaders from all parts of the archipelago, a meeting which your Secretary attended in an unofficial capacity. Church work goes forward at a quickened pace. It is felt that this is a day of opportunity for the Christian forces and that the favorable time must be grasped and used.

O. H. SCHMIDT

## Argentine District Pastors' Conference

Our Colegio Concordia and our fellow Lutherans of Crespo, Entre Rios, were hosts to the triennial pastoral conference of the Argentine District from February 7 to 12. Thirty-one pastors, professors, and teachers gathered from the many points in Argentina and from Paraguay for edifying days of reunion. The conference opened with a service and a short address by the chairman, the Rev. A. Dilley.

In a conference paper Dir. Fr. Lange of our seminary in Buenos Aires brought into harmony the seeming disharmonies of portions of James 2 with the doctrine of justification by faith

**Lutheran Service Center in Manila**

The center is located in a bombed-out district of the city — Ermita. Within a radius of several blocks this frame building alone survived the ruination caused by the destructive American bombs and shells

without works. Prof. E. J. Keller presented a highly stimulating and timely essay on the topic: "Whom Shall We Baptize?" The paper by Teacher J. Hornus, entitled "How to Educate the Youth to Proper Love for the Fatherland," evoked much discussion. Pastor A. Dilley drew from his rich store of pastoral experience to present a very practical work on "The Pastor and the Congregational Meeting."

The chief problem under discussion at the conference centered about the question: "Is there actually a marriage before God when it is entered into against the laws of the government?" Peculiar marriage laws of the land make this a very acute problem for our pastors here. Another question receiving attention and action in the form of a petition to the Centennial meeting of Synod was the advisability of binding ourselves to any one particular version of the Spanish Bible. Another important resolution accepted was to request the faculty of our seminary at Buenos Aires to edit a trimonthly theological magazine. In the closing session President S. H. Beckmann stressed the importance of our Sunday school work here and demonstrated briefly how the lesson helps for teachers may be profitably used.

In the pastoral service the Rev. G. O. Kramer delivered the sermon. The Rev. V. Harley made the confessional address. In a special service Prof. E. J. Keller delivered the sermon. The conference closed with a double jubilee service, honoring Prof. Director M. Berndt and the Rev. Aug. Kroeger for their twenty-five years of faithful service of our King in this land under the Southern Cross. ELDOR MICKAN

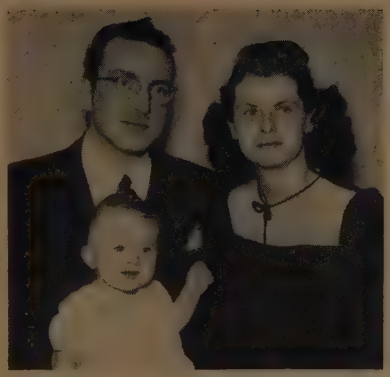
Oberá, Misiones
Rep. Argentina

## Missionary Assigned to Central America

Our first pastor in Mexico City, the Rev. C. A. Lazos, arrived about seven years ago. He now has a growing congregation at 154 Chopo St., and from this first place he is branching out into other parts of the city. In Mexico City we are also now erecting the first unit of a church for the English-speaking group, of which the Rev. B. J. Pankow is pastor. The Rev. Felix Segovia, assisted by the Rev. Fred G. Growcock, is working in Monterrey, another leading city of Mexico. From here they are reaching out into neighboring towns. A church is being built in Monterrey with funds from the Peace Thankoffering.

Through the Lutheran Service Center of the Army and Navy Commission our work in the Panama Canal Zone promises to develop into a series of flourishing mission stations.

The latest development in the mission work of Latin America is the commissioning of the first missionary to Guatemala in the person of the Rev. Robert F. Gussick of Chilton, Wis. Pastor Gussick was interested in Spanish work even during his seminary days, when he joined a special Spanish class to learn the rudiments of the language. After his graduation he was assigned to teach school in the Mexican mission in San Antonio, Tex. After several months he was also called upon to preach every Sunday. Not only was he thus enabled to gain a command of the Spanish language, but he also developed a deep love for the Spanish people, to whom he was eager to bring the truths of the Gospel.



Rev. and Mrs. R. F. Gussick and Daughter

During his pastorate at Chilton, Wis., he continued his study of the language in the hope of returning to the Spanish mission some day. While in Wisconsin, he had frequent opportunity to do mission work among Mexican field workers.

Our new missionary to Guatemala is an energetic young man, now in the prime of life, having been born in Milwaukee on Nov. 19, 1917. The accompanying picture shows Pastor Gussick together with his wife, the former Ruth Marie Yunghans, and their infant daughter, Carol Ann.

Pastor Gussick was commissioned to his new field of activity by the undersigned, assisted by Pastors A. Huber, W. M. Ave-Lallemant, G. F. Barthel, and L. Spilker on Easter Monday, at St. Martin's Church of Chilton, Wis.

Pastor Gussick is now enrolled at the University in Mexico City and will spend two months there to refresh and to improve his knowledge of the Spanish language. He will begin his work in Guatemala the latter part of June. H. A. MAYER

*Assistant Secretary of Missions*

## Deaconess Conference

The Annual Conference of the Lutheran Deaconess Association (Synodical Conference) will meet in Pittsburgh, Pa., June 26—28. Sessions begin at 9:30 A. M., June 26, at Trinity Church, Pastor F. E. Schumann. Papers to be delivered are: "Evaluation of the Mormon Church," by Rev. F. E. Schumann; "Philippine Mission Work," by Rev. Th. Martens; "The Extent of Women's Activity in Church Work," by Rev. W. McLaughlin; "The Women of India," by Deaconess Rose Ziemke; Panel: "Building Christian Personality," by Deaconesses Martha Schmidt, Nettye Kimberly, B. A., Martha Eber,

**Dedication of Trailer Mission at Millstadt, Ill., May 26, 1947**
The trailer and equipment are the gift of the Southern Illinois Walther League

St. John's Lutheran School, Napa, Calif.

R. N., Martha Theilmann; "My Present Deaconess Service," by Deaconesses Muriel James, Erna Bartsch, Martha Herzberg, Marie Twenhafel, Student-Deaconess Mary Elaine Kluge.

ROSE ZIEMKE

## Napa, Calif., Church Dedicates New School

St. John's Lutheran Congregation at Napa, Calif., on Sept. 8, 1946, dedicated its new school and parish hall. For eight years, since the establishment of the school in 1938, the renovated Sunday school hall had served as a classroom. The increase in the enrollment from nineteen to the present figure of sixty-three made the provision of new quarters imperative.

The school is located on a large piece of ground on the edge of one of the city's more attractive residential districts. The building is of frame construction, Spanish mission style, stuccoed in white with tile trim. The two classrooms measure 27×35 feet. Asphalt tiling covers the floors. In each room there is ample shelving for classroom libraries and general supplies. Celotex covers the ceilings and the walls down to the blackboards. Plyboard paneling was used under the windows and blackboards. Ceiling-high windows provide natural lighting.

Among the unusual features are the Biblical murals, the gift of Mrs. Louise Tessin Roats, a noted illustrator of children's books. They are done in oil and are painted on panels above and on the sides of the front blackboards. The two scenes completed at the present time are the Nativity and the Infant Moses and Pharaoh's Daughter.

Besides the classrooms and other usual facilities, there is an auditorium and a dining room, each measuring 35×55 feet. The auditorium is also used as a playroom for the pupils. There are provisions for air-conditioning the building during the summer months.

The value of the school plant is estimated at $30,000. Members of the congregation, however, donated much work, with the result that the actual cost was about $22,000.

H. F. BECKER

## Prof. M. J. Steege

On Feb. 16 the Rev. Mark J. Steege, S. T. M., was installed as professor of methods, philosophy, and sermonics of our seminary at Springfield, Ill. The ceremony took place in Trinity Church, the Rev. Albert C. Bernthal, President of the Central Illinois District, and chairman of the Board, preaching the installation sermon.

Professor Steege was born in Sharon, Wis., in the year 1906. He attended the parochial schools and continued his training in our Milwaukee prep school. Upon graduating from Milwaukee in 1926, he attended our seminary in St. Louis. He completed his seminary work in 1930 and in 1942 received his S. T. M.

M. J. Steege

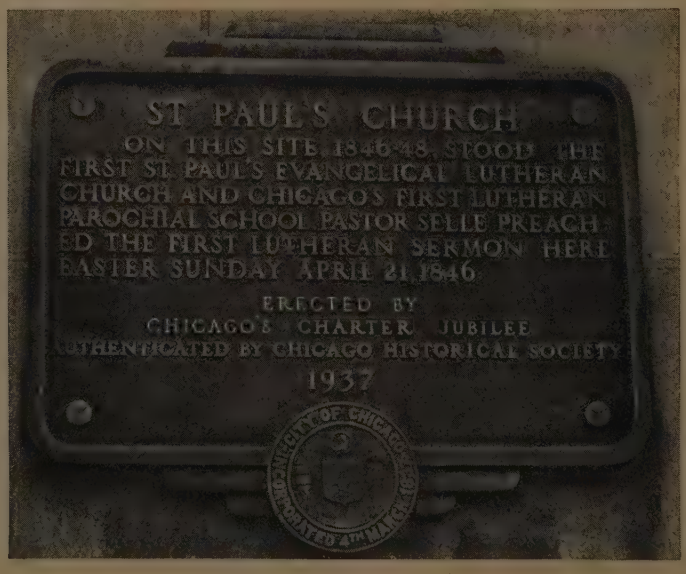
Positions held by him in the service of the Church were a university pastorate in Vermillion, S. Dak., and parish ministries at Cedar Rapids, Iowa, and at Readlyn, Iowa.

On July 25, 1931, Professor Steege married Miss Erna Horstmeyer of La Grange, Ill. Their marriage has been blessed with seven children, three boys and four girls.

The professor's father, the late Herman A. Steege, and grandfather, Chris. Steege, were pastors of our Synod.

The LUTHERAN WITNESS extends congratulations to the Springfield Concordia and best wishes to its new professor.

G.


ST PAUL'S CHURCH
ON THIS SITE 1846-48 STOOD THE
FIRST ST PAUL'S EVANGELICAL LUTHERAN
CHURCH AND CHICAGO'S FIRST LUTHERAN
PAROCHIAL SCHOOL PASTOR SELLE PREACH-
ED THE FIRST LUTHERAN SERMON HERE
EASTER SUNDAY APRIL 21 1846
ERECTED BY
CHICAGO'S CHARTER JUBILEE
AUTHENTICATED BY CHICAGO HISTORICAL SOCIETY
1937

**Marker on Chicago Northside**

This tablet marks the site, on Ohio and La Salle, Chicago, where the Missouri Synod was organized in 1847. The date given on the tablet, however, is not correct. Pastor Selle preached his first sermon in Chicago not on Easter Sunday, April 21, 1846, but on Easter Monday, April 13

BY COURTESY OF A. R. K.

# Letters from Readers

### TORNADO

The first members of the Lutheran Laymen's League of Trinity Church at Woodward, Okla., arrived for their monthly meeting. They decided that not many would be in, since it looked so stormy. One by one the men gathered. The meeting began. It rained. It hailed. The wind began to blow. The meeting continued. The pastor was speaking about the Centennial celebration. He stopped. The weather stripping on the windows began to vibrate shrilly and wildly. A sickening numbness prevailed. A roaring sound like the rumbling of a long freight train filled the air. The lights went out.

Time was 8:45 P. M., Wednesday, April 9.

I raced to the house. A huge dark object whirled past me. It was my car being driven into the open garage by the wind. Half crawling, I reached the back door. The deafening roar reached its terrifying climax as a huge timber from the freight house three hundred yards away came crashing through our living room window, smashing everything in its way and puncturing our heavy front door. It was over.

Time was then 8:48 P. M.

We moved quickly into the hallway that I thought was the safest place for us. The wind and rain were still driving furiously through the house, all south windows having been shattered. While the men were in the annex, the huge stucco gable teetered back and forth. It was fighting against a strong wind, but by the grace of God it fell outside instead of inside. The lives of our members huddled under fragile serving tables were saved.

The parsonage lost its entire north roof, the south wall has a huge timber driven into it. The west wall was only hanging. Curtains, pictures, knick-knacks, books, magazines, and rugs were sucked by the vacuum cleaner of the tornado through the cracks in the ceilings of the west walls and scattered to the four winds. The garage completely demolished.

My family got into the car of one of our members to go with him to his home. The streets were covered with debris and fallen wires. We were afraid of the wires and dodged our way in, out, and around them. It was inky black, and the lights were dim. We came within a half a block of his home. It was gone; everything gone. We yelled frantically for his wife. What a thrill to hear her wounded cry: "Here we are!"

I caught a ride in a pickup. "Hang on," said the driver, "we want to get out of here before those tanks explode." Then I noticed that the huge Butane tanks were emitting a ghostly fog of escaping gas into the inky blackness of the night. What a wild ride! Cries on every hand: "Stop! Stop! We have people dying!" The driver refused to stop. "I have to look after my own family," he shouted.

When we came to the home of one of my aged members, I yelled for him to stop and let me off. The aged woman had saved herself by crawling under her bed and covering herself with blankets. The house was completely demolished. I met another member, who asked me to help him. Their house was gone. He and his wife, both seriously wounded, dragged their three children into the wrecked courthouse. I saw at once, by the light of matches, that the one girl was dying. I prayed. I left the two alone in the darkness, seeking help for them, but every car that I stopped was too concerned about their own loved ones. Finally they were removed to a First Aid Station. The girl was dead.

Continuing my way down town, I stopped at the mortuary. Everyone was gone except one of the helpers. While I spoke a word to her, a bleeding father carried in his dead son. I carried the young son to the end of the hall. Already the rooms were crowded with the dead. Knowing that help would be needed at the hospital, I hurried there. At the seminary in Springfield I had taken the First Aid Course given by the Red Cross.

How shall I describe that night? The wounded were lying everywhere. No water. No lights. A shortage of bandages. A shortage of sulpha drug. A shortage of everything. Screams, yells, moans, filled the air. Confusion and helplessness prevailed. Candles and lamps began to come in. By 3:00 o'clock a temporary light system cheered things up. Then I began my tour, visiting each and every member in the city. The sights that greeted my eyes must be seen to be believed. I simply stood speechless and amazed and thought: "All this in just three short minutes." "And to think that man plans and proposes to bring upon his own flesh and blood disaster such as lay before my eyes."

Before one house a dazed woman walked back and forth, crying: "Oh, my children, oh, my children!" Men were busy searching the fallen house. A boy apparently was calling for his puppy: "Here, Spot! Here, Spot!" I saw Spot under one corner of a sidewall, but didn't have the heart to break the news to him.

Trees were stripped down to their trunk, and yet one robin was sitting on her nest, a nest she had built in heavy brush that had been riddled by flying debris.

Oh, the days and the nights that followed. How can we describe the agony, the wretchedness, the utter despair and hopelessness which filled the hearts of even the sturdy and untouched? Rain, endless rain; snow; cold, damp, miserable days. Nothing left dry. Every hour on the hour a burial service was being conducted. All ministers were busy. Who will ever forget standing ankle deep in mud burying the dead. Hearing the thud, thud, of the grave walls as they caved in during the committal service. A tiny baby, a young child, a family of three — would it never end?

How thankful was this pastor for the prompt action of the Fairmont congregation, which brought clothing for our homeless. Other needy families were given clothing. They were our neighbors in need. I was able to have a change of clothing because of the promptness of these people. I was so thrilled that my Church had supplied clothing for our needy people. It was a tremendous morale builder for our people during those unforgettable days. Nine of our families have nothing left but their lives and their faith in God. Eight of them have suffered losses in one way or the other. It is miraculous that we counted only two of our congregation among the dead.

CLARENCE A. STENBECK

Woodward, Okla.

## TEACHER'S WIFE HAS HER INNING

Perhaps you occasionally welcome views from unknowns. You might like to pass on one of these if you deem it worth the effort.

First of all, the Jehovah's Witnesses are quite trying here at times, both at the door and also on busy street corners with their ever present tracts. I find it very helpful to carry tracts in my purse (along with the many other items a woman finds room for). Whenever I see a J. W. giving out his bills in the block ahead, I immediately open my purse and with a smile pass my tract to him when he extends his hand. (You should see the various reactions.) I have only been refused once and have handed out dozens of tracts. I try to get those from our church racks dealing with subjects such as eternity and hell, which I think they especially need.

Secondly, have you noticed the efforts both on the radio and in several of our widely circulated magazines to bring the problem of public school teacher salaries to the attention of the money-conscious American public? Why not use this organized or unorganized campaign to boost the status of our own teachers in the eyes of our congregation members? I am not necessarily thinking of salaries (although if the esteem in which our average teacher is held in his congregation can be judged by the salary he receives, then I fear we all would be disillusioned). If our public school teachers are doing a wonderful service to mankind (and I'm not belittling their efforts), then how much more should not Christians value their teachers! Or aren't our schools worth the effort? At the present time, almost without exception, the teachers of our Synod could take a similar position in the public school system, be relieved of their Sunday and evening duties, and receive much more than their present salaries. BUT STILL THEY SERVE! I think we would do well to remind our people of some of these things and ask them to compare the "Low Salaries" quoted in newspapers and elsewhere with what their congregation is paying to their own teacher. I believe the field is open wide for a campaign in our circles to make the people realize what a blessing they have in their conscientious teachers, and I believe the way is being paved for such a campaign by all the attention in the public press and radio of the values of public school teachers. If the attitude were correct — the salary adjustments would take care of themselves.

I just heard that one community has the following salary schedule. Maybe we're all in the wrong profession. They pay as follows: Dogcatcher: $3,000; rat exterminator: $4,000; garbage collection supervisor: $5,000; and schoolteachers: $2,000 maximum annual salary.

MRS. ALBERT W. GRAUER

Cleveland, Ohio

# Obituary

**All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.**

**The Rev. August F. Ficken** (d. Mar. 19, 1947), son of Gerhardt and Meta Hinck Ficken, was born June 12, 1883, at Concordia, Mo. He received his preministerial training at Concordia, Mo., at Concordia College, Fort Wayne, Ind., and St. Louis, Mo., graduating in 1903. He served charges in Rathdrum and Rockford, Idaho, for six years; Olympia, Wash., for four years; McCook, Nebr., for ten years; and at Blue Hill, Nebr., since 1925. On July 22, 1904, he married Dorothea Schneider of Fort Wayne, Ind., who with one daughter and three grandchildren survives him. He died after a very short illness. The funeral was held on March 24, the Rev. W. Landgraf officiating at the house. President Heinicke of the Southern Nebraska District and the Rev. A. F. Wegener spoke words of comfort at the public service. Pastors Peters and Schabacker spoke in behalf of conference and circuit. The undersigned read the obituary and the committal. The burial took place at Blue Hill.

M. W. TIEMANN

**The Rev. Henry F. Tiemann** (d. Apr. 4, 1947) was born March 30, 1873, at Linne, Hannover, Germany, came to America with his parents at the age of ten, and settled near Cleveland. Three years after his confirmation he entered the Springfield Seminary, graduating on June 24, 1895. He was ordained at Yarborough, Tex., on Sept. 15 of that year. Four years later he accepted a call to Thayer, Nebr., from where he founded the congregation at York. For the next twenty-seven years he served First Immanuel Church at Cedarburg, Wis. In September, 1945, he was installed as assistant pastor at St. John's, Cable Ave., Cleveland, where he celebrated his golden anniversary in 1945. His death came suddenly on Good Friday.

Burial took place on Easter Monday, the Rev. R. P. Oehlschlaeger preaching the English and the undersigned the German sermon. E. A. J. JACOBS

**The Rev. Louis J. Dornseif,** retired (d. April 25, 1947), was born in St. Louis Nov. 27, 1891, son of the Rev. Louis W. and Clara Kunz Dornseif. He grew up near Decatur, Ind., received his ministerial training at Fort Wayne and St. Louis and was ordained on June 10, 1915. His first charge was in Eagle, Nebr., where he remained until 1918, when he left for a short term of service as an Army chaplain and thereafter as an emergency pastor in Cleveland, Ohio. Later he served Mount Hope and Edgerton, Ohio, and, finally, St. Peter's, Decatur, Ind. Failing health compelled him to resign in October, 1942. On Sept. 12, 1920, he married Selma Christianer, who with four children survives him. The funeral service was held in St. Peter's Church on April 27. Prof. E. E. Foelber, his classmate at the seminary, preached the sermon on Heb. 13:7. The undersigned, his successor at St. Peter's, had charge of the service in the church and at the grave. KARL EM. HOFFMANN

**The Rev. Adolph Gahl** (d. May 5, 1947) was born in Germany in 1862 and came to this country at the age of ten years. His parents settled in Chicago, later in Winsted, Minn. He received his training for the ministry at Fort Wayne, Ind., and Springfield, Ill., graduating in 1886. He first served Trinity Church, New Orleans, La., until 1892; then, St. John's, four miles northeast of Elk River, Minn., until 1909; and lastly, Trinity of Sheridan, Oreg., until 1926, when he resigned because of failing health. Since 1926 he made his home at Neskowin, Oreg., where he and his wife conducted a Sunday school until the time of his death. He married on Aug. 19, 1887, Miss Ida Elenora Banke of Winsted, Minn., who survives him. Funeral services were held at Tillamook, Oreg., on May 9, 10 A. M., and at Sheridan, Oreg., at 2 P. M. Burial took place at Sheridan. Both services were conducted by the undersigned, in whose congregation the deceased held membership for the past ten years. J. C. R. SCHMIDT

### DEATH NOTICE

**Pastor Emeritus Ferdinand Matthias,** recently of Artois-Orland, Calif., died May 19. Burial May 21.

W. ADAM, *Visitor*

# *New Publications*

**Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.**

**See His Banner Forward Go.** Concordia Publishing House, St. Louis, Mo. Published by the Ev. Luth. Synod of Missouri, Ohio, and Other States in commemoration of its Centennial. Single copy, 40 cents, postpaid; 10 or more copies, @ 35 cents, plus postage; 100 or more copies, @ 30 cents, plus postage.

This book is a veritable picture book of Synod's history and institutions. In addition to the fine illustrations there is enough of statistics and text to explain the past and present activities of our Synod and to reveal our hope for its future. Synod's Publicity Department has produced something worth while. We hope that every one of our homes will obtain a copy of it and that young and old will examine and enjoy it. S.

**Vitalizing the Sunday School.** By A. C. Mueller. Concordia Publishing House, St. Louis, Mo. 46 pages. Single copy, 25 cents, postpaid; dozen, @ 20 cents, plus postage.

This booklet contains bona fide helps for conducting and improving a Lutheran Sunday school. It describes the standard for a Sunday school, the pastor's relation to the Sunday school, educational helps, training of lay teachers, Sunday school in the summer months, the congregation and the Sunday school, parents and the Sunday school, equipment, etc. It wastes no words, and it actually provides direction and stimulation for everyone who is connected with the Sunday school. S.

**Story Picture Lessons for the Cradle Roll.** Edited under the auspices of the Board for Parish Education. Concordia Publishing House, St. Louis 18, Mo. 26 leaflets. Per set: 45 cents.

**Story Picture Lessons for Little Children.** 52 leaflets. Per set: 60 cents.

These leaflets, the first a set of 26 leaflets, the second a set of 52 leaflets, contain beautiful Bible pictures in color, the story in simple language for children, a memory verse, and a brief and illustrating address for the parent, to which are added attractive stanzas to be sung or memorized. Each leaflet is perforated for binding, and each certainly combines attractive, pleasing appearance with wholesome and helpful content. S.

**Manual for Vacation Bible Schools.** First Series. Editor: Arthur W. Gross. 91 pages, 8½×10¾. 75 cents, net, postpaid.

**Bringing Good News.** Beginner Workbook for Vacation Bible School. 77 pages. 55 cents, net, postpaid.

**Telling the Story of Jesus.** Primary Workbook for Vacation Bible School. 72 pages. 55 cents, net, postpaid.

**Finding and Sharing Jesus.** Junior Workbook for Vacation Bible School. 56 pages. 45 cents, net, postpaid.

**Messengers for God.** Senior Workbook for Vacation Bible School. 56 pages. 45 cents, net, postpaid.

These books have been prepared under the auspices of our Board for Parish Education and the Board for Home Missions. The Manual is intended especially for the teachers; the others are for the children. In each of the workbooks for the children there is enough material for sessions of five days a week for three weeks. The instruction and advice for teachers is very explicit and tells how a vacation Bible school is to be begun, organized, carried on, and closed. Its purpose and methods under varying conditions are explicitly set forth and an abundance of material provided from which each school, according to location and local standards, may make its selection. It is impossible in a brief review to mention all the excellent features, illustrations, tasks, and directions provided. Everyone who wishes to make a success of his vacation Bible school should order the series at once in order to decide whether all or what part, if any, is appropriate and valuable for his school. S.

# *Music*

**Reviewed by Walter Buszin**

**Six Wedding Processionals or Recessionals for the Organ.** By Karl Haase, F. A. G. O. $1.00.

Professor Haase has undoubtedly written these compositions in response to many requests for appropriate wedding music for the organ. He has based his compositions on the following hymns: "Take Thou My Hands and Lead Me"; "All Depends on Our Possessing"; "Jesus, Still Lead On"; "O Perfect Love"; "Let Us Ever Walk with Jesus"; "Lord, Who at Cana's Wedding Feast."

**Bach Organ Preludes.** Transcribed for piano by Johanna and Roy Harris. $1.00.

Five preludes based on the following chorales: "Come, God, Creator, Holy Ghost"; "Christ Lay in the Bonds of Death"; "The Old Year Has Passed Away"; "Dearest Jesus, We Are Here"; "In Sweet Jubilation" (In Dulci Iubilo).

**Masterpieces of Organ Music.** Norman Hennefield and George Mead, editors. $1.50 per folio.

The first folio we call attention to is unnumbered and contains "Two Preludes Through All Major Keys" and a "Fugue in D Major" by Beethoven. Folios 49 and 50 were published as one and may be purchased for the price of one. These contain "Six Fugues" by George Frederick Handel. Not difficult, and the keys suitable for hymn preludes. Folio 51 contains five compositions by Arnold Schlick (1460? to 1517?). All come under the title "Salve Regina" and were written for the Roman Mass. Of interest to those who should like to know what type of organ music was played in the days of Martin Luther.

**Two Hymn Preludes.** By Wm. Wehmeyer. 50 cents for the two.

Mr. Wehmeyer is a former pupil of Dr. Edward Rechlin and is at present organist and choirmaster of Trinity Church of Queensboro, New York City. Well-written compositions, based on "Oh, Come, Oh, Come, Emmanuel" and "Our God, Our Help in Ages Past."

**The Art of the Fugue.** By J. S. Bach. Arranged for Organ by E. Power Biggs. $5.00.

This great work is an impressive musical monument. Applying what he had already previously carried out in his *Musikalische Opfer,* Bach here wrote fourteen fugues, all based on the same theme, each fugue more difficult and more complex than the one before. Surely, a herculean task. Our organists will find not a few of these fugues suitable for use as preludes or postludes in a church service. Bach's *Kunst der Fuge* has been recorded at the organ by Mr. Biggs and is available in the Victor Masterpiece Albums 832—833.

An excellent recording has been made by the Roth String Quartet, in the Columbia Masterworks, Set M-206.

**Songs of Christendom.** Sung by Valparaiso University Schola Cantorum, Theo. Hoelty-Nickel, conductor. Four double-faced records containing 15 hymns and spiritual songs. Recorded and distributed by Concordia Recording Co., 9601 Lackland Rd., Overland 14, Mo. Price, $9.00.

The Schola Cantorum is a group of 125 singers at Valparaiso University, directed by Professor Hoelty-Nickel, noted choir conductor and musicologist. The recordings are processed by R. C. A.-Victor on twelve-inch unbreakable vinylite plastic records. High musical performance, and the cost, which includes an album, is much below the usual price of such records. Suitable also for use in broadcast services.

G.

# *Miscellaneous*

## Ordinations and Installations

(Authorized by the Proper Officials)

### CANDIDATE

**Ordained and Installed:**

*Pera, Richard,* ordained in Immanuel Church, Bristol, Conn., by Geo. J. Meyer, Rogate Sun., May 11, and installed in Zion Congregation, Southington, Conn., by B. W. Janssen, Exaudi Sun., May 18.

### PASTORS

**Commissioned:**

*Elfman, Henry E.,* in Good Shepherd Church, Inglewood, Calif., as missionary of the Southern California District by Em. F. Hodde, Exaudi Sun., May 18.

*Fleischer, E. J.,* as missionary in the Southern California District by H. H. Wiechmann, Rogate Sun., May 11.

*Miessler, W. R.,* as institutional missionary and chaplain at Cook Co. Medical Center, Chicago, Ill., by P. L. Kluender, Exaudi Sun., May 18.

**Installed:**

*Albrecht, R. P.,* in Immanuel Congregation, Stirum, N. Dak., by A. Schuldheiss, Cantate Sun., May 4.

*Deye, R. J.,* in Immanuel Congregation, Waverly, Mo., by H. C. Harting, Exaudi Sun., May 18.

*Hoyer, Victor O.,* in Immanuel Congregation, Ridgewood, N. Y., by C. W. Oldach, Cantate Sun., May 4.

*Moose, Walter A.,* in Immanuel Congregation, Linn, Kans., by W. G. Biel, Exaudi Sun., May 18.

*Weckwert, Karl,* in Good Shepherd Congregation, York, Pa., by E. M. Elliott, Exaudi Sun., May 18.

*Wolfram, W.,* in Redeemer Congregation, Ventura, Iowa, by L. Wittenburg, May 14.

### TEACHERS

*Nitschke, Cand. F.,* in Trinity Congregation, Janesville, Minn., by A. T. Koehler, Exaudi Sun., May 18.

*Wohler, E. C.,* in St. John's Congregation, Alma, Kans., by W. Goehring, Exaudi Sun., May 18.

## Dedications

*Gillett, Ark.* The new Hammond organ of St. Paul's Congregation (W. F. Vatthauer), Cantate Sun., May 4.

*Hendley, Nebr.* The new church of Zion Congregation (Robert J. Leege), Rogate Sun., May 11.

*Marenisco, Mich.* The new chapel of Messiah Congregation (A. F. Wedel), Cantate Sun., May 4.

*Overland, Mo.* The new parish hall of Our Redeemer Congregation (Wm. F. Dietze), Cantate Sun., May 4.

*Rose Hill, Tex.* The new school and parish hall of Salem Congregation (A. P. H. Koehler), Judica Sun., March 23.

*Sheridan, Wyo.* The new Hammond organ of Immanuel Congregation (E. J. Bernthal), Exaudi Sun., May 18.

*St. Paul, Minn.* The new church of Eastern Heights Congregation (Hugh J. Krieg), Jub. Sun., April 27.

## Anniversaries

*Hamilton, Ohio.* Immanuel Congregation (N. G. Schumm), the 50th, Pentecost Sun., May 25.

*Schaumburg, Ill.* St. Peter's Congregation (M. H. Behling), the 100th of its organization, Exaudi Sun., May 18, and Pentecost Sun., May 25.

## Announcements

Since the Rev. R. Jesse will be unable to attend the synodical convention, the Selection Committee has chosen the Rev. Alfred P. Klausler, 875 N. Dearborn St., Chicago 10, Ill., as temporary chairman of the Committee on Nominations. All suggestions as to candidates for the various officers and boards to be elected by Synod (not including the President and the Vice-Presidents) are to be addressed to the temporary chairman as soon as possible. — M. F. Kretzmann, *Secretary of Synod.*
May 27, 1947

*Rev. H. C. Welp,* Campbell Hill, Ill., has succeeded to the office of President of the Southern Illinois District upon my resignation from this office as of June 1, 1947. — Rev. Paul Juergensen.

Since I have accepted a call into another District, all correspondence and orders for the tract on the Roman Catholic marriage vow, published by the Yellowbank Conference (Minn. District), are to be addressed to Rev. W. E. Koch, Correll, Minn. — R. P. Albrecht.

The Board of Electors for Concordia Teachers College, River Forest, Ill., meets at the institution July 8 at 9:30 A. M. to elect a professor for the chair of Religion. — P. L. Kluender, *Secretary, Board of Control.*

Concordia Teachers College of Seward, Nebr., is in need of a *Dean of Women,* a lady of high Christian character and genuine interest in guiding the girls of our High School and College divisions. The position offers a fine challenge to anyone desiring to render a real service to the Church. The young ladies who will come under the direction of the Dean of Women will bring their influence to bear upon the lives of thousands of Synod's "little ones." Qualifications for teaching in High School or College are also desirable. Persons who are interested or who may know of qualified candidates are requested to write to A. O. Fuerbringer, *President,* Concordia Teachers College, Seward, Nebr.

## Election Result

*Rev. A. T. Kretzmann,* Crete, Ill., has been elected and called for the new theological professorship at the Seminario Concordia, Porto Alegre, Brazil. — Board of Missions for South America, W. Roth, *Secretary.*
May 22, 1947

## Candidates

**For the Chair of Religion**
**Concordia Teachers College, River Forest, Ill.**

Pastor S. W. Becker, Sac City, Iowa: St. Paul, Leavenworth, Kans.

Pastor H. J. A. Bouman, Decatur, Ind.: Immanuel, Wichita, Kans.

Pastor A. T. Kretzmann, Crete, Ill.: Our Redeemer, Freeport, Ill.

Chaplain A. C. Piepkorn, U. S. A.: Windsor Park Church, Chicago, Ill.

Pastor Arthur Schmid, Englewood, Colo.: St. John, Denver, Colo.

Pastor Otto Stahlke Waltz, Mich.: Holy Cross, St. Louis, Mo.; Trinity, St. Louis, Mo.

Pastor R. H. A. Seboldt, Mercedes, Tex.: Zion, Gordonville, Mo.; St. Paul, Chaffee, Mo.

Pastor C. C. Stephan, Bloomington, Ind.: Our Savior, Chicago 17, Ill.

Prof. L. Wunderlich, Winfield, Kans.: Our Savior, Chicago 34, Ill.

All communications regarding these candidates should by July 7 be in the hands of P. L. Kluender, *Secretary,* Board of Control, 702 North 11th Ave., Melrose Park, Ill.

## Call for Additional Nominations

Pursuant to the request of the Electoral College, the Board of Control of California Concordia College, Oakland, Calif., herewith requests congregations of Synod to submit additional nominations for the professorship to be filled at that institution. Candidates should be qualified to teach the Biological Sciences and Mathematics. Names of nominees and statements as to qualifications should by July 10 be in the hands of Edwin Meese, Jr., *Secretary,* 4444 Edgewood Ave., Oakland 2, Calif.

## Available

St. Paul's Congregation of Milan, Mich., wishes to dispose of an old organ to some congregation or mission badly in need of one. The organ is in fair condition, a foot-pumped air type. Will be given free if recipient be willing to pay handling and moving charge. — Ernest Eicholtz, Belleville, Mich.

## Requests

Anyone who knows of Synodical Conference Lutherans moving to or already living in and around Oak Ridge, Tenn., is requested to send their names and addresses to Rev. E. G. Neunaber, Box 1188, Oak Ridge, Tenn.

## Changes of Address

**Pastors:**

Boecler, Paul, 7048 Payne Ave., Dearborn, Mich.
Boerger, C. F., 424 Ball St., Cheboygan, Mich.
Brammer, R. A., Deer River, Minn.
Brockopp, W., Box 343, Sykeston, N. Dak.
Christiansen, Alfred, Wall Lake, Iowa
Ehlen, Reuben L., Mountain Lake, Minn.
Elfman, Henry E., 10621 S. St. Andrew's Pl., Los Angeles 44, Calif.
Guckenberger, H., *em.,* 2513 W. Fairmount Ave., Baltimore 23, Md.
Haefker, W. A., Lutherhoma, Cookson Rd., Park Hill, Okla.
Hartmann, Walter, Ainsworth, Nebr.
Hinck, Ewald, 4520 France Ave., N., Camden Sta., Minneapolis 12, Minn.
Kaiser, Oscar F., *em.,* 1277 Krameria St., Denver 7, Colo.
Kalthoff, R. H., 903 N. Broadway, Leavenworth, Kans.
Karcher, L., R. 1, Lexington, Tex.
Meier, A. C., Troy, Ill.
Ruppar, William A., East Northport, L. I., N. Y.
Schmidtke, Werner, R. 10, Fort Wayne 8, Ind.
Selle, C. F., 12906 S. Maple Ave., Blue Island, Ill.
Spiering, Herman, R. 1, Tecumseh, Kans.
Thies, Siegmund, 315 W. Seventh, Newkirk, Okla.
Werfelmann, Arthur O., 919 Montana Ave., Libby, Mont.
Wolfram, Walter T., Ventura, Iowa

**Teachers:**

Beer, L. W., 14280 Rochelle Ave., Detroit 5, Mich.
Brase, Walter, 512 N. Buchanan St., Edwardsville, Ill.
Nickel, P. G., 842 Wakefield Dr., Houston 8, Tex.
Scheer, Gordon, 1717 S. Humboldt, Denver 10, Colo.


## THE LUTHERAN WITNESS

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**All official announcements,** acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

**All church news** should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

**All obituaries** should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

**All reports** of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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